Record of Christian Work

East Northfield, Massachusetts.

VOL. 44. APRIL, 1925. NO. 4.

Whom have I in heaven but thee?
On earth I care for nothing else.
Body and soul may fail,
but God my strength is mine for evermore.

Psalm 73. 25, 26 (Moffatt).

RELIGIOUS THOUGHT AND ACTIVITY.

The Baptist Bible Union of North America has invited believers everywhere to join in **Three Days of Concerted Prayer for Revival** on April 1, 2, and 3.

The Russellville (Ky.) Young People's Society recently presented **a radio program** in which each active member represented a radio station. When called upon, they broadcasted the message which they had for the service.

A campaign for **better attendance at the Sunday evening service** has been initiated by Rev. Charles H. Crawford of Colorado Springs as an extension of his plan for brief Bible pageants or tableaux to introduce and illustrate the sermon. His own success in making the service attractive and popular has been duplicated in other churches in many states that have taken up the idea.

After having been conducted under the personal supervision of the founder, William Byron Forbush, for nearly thirty-one years, the Order of the **Knights of King Arthur** is now in charge of a body of trustees, known as chancellors, all of whom are experienced leaders of local castles.

The order has now enrolled some 4500 castles, courts and camps, with 150,000 members.

The new address of the Order is Lock Box 169, Boston, Mass.

The word "Germany" at the bottom of the front cover of the "Monthly" of the Russian and Slavonic Bible Union appears because the magazine is **printed**

in Germany. "A company of children of God print the magazine at a much lower figure than could be obtained in America, even after transportation charges are included. Thus we are able to help the children of God there by giving them this work, while at the same time we realize a great economy."

"Modernism as a Worldwide Movement" is the first article in the January issue of the "Journal of Religion." The author, Prof. A. Eustace Haydon, is professor of Comparative Religion in the University of Chicago. He sees modernism as a world issue, and "that it should be the same for all religions is a new thing under the sun."

Here is the leading significance of the article:

"A successful modernism, therefore, would mean a new religious consciousness for the race, a deliberate advance to a common religious world-view, a unified religious ideal for all mankind";

"The formulation of a new religious world-view is a very different thing from the creation of a new religion."

At 10 o'clock every morning in the Railroad Branch of the Y. M. C. A. in New York City a couple of scouts from the secretary's office go down the hall and invite the boys to "Come to the morning meeting." Presently a group begins to file in for what is known as the railroad men's **"Every-Day-in-the-Year Club."** A dignified passenger trainman heads the procession. The club is sixteen years old, and he has been president ever since it started.

This simple religious meeting is famous from Buffalo to Boston, from Jacksonville to Montreal. Men of every shade of religious belief attend. Many of them have no opportunity to go to religious services of any other kind, for the trains must be kept moving seven days a week.

First, a portion of the Bible is read responsively, and the leader picks a thought for the day and talks about it for five to seven minutes. Then someone offers a brief prayer for those present and for the boys out on the road, and the group unites in the Lord's Prayer. The men chat for a few minutes informally, then file out, some to the day's work and some to the dormitories to rest before going out again on the trains.

The influence of this meeting is one of those pervasive things that helps to give the spiritual touch to all the work done in the Railroad Branch.

"Do you remember me?"

The question was asked by a husky cab-driver who drew up beside the curb where I was waiting for a car.

"Sorry to confess it, but I do not," was my reply.

"Well, do you remember one night several months ago, as I dropped you at the depot, you handed me a little book **(a Gospel),** and said it was my tip in addition to the fare; and as you left, you said, 'Good bye! If I don't see you here any more, I'll meet you in heaven'? Well, I took that little book home, read it through, and found that it was only a part of the Bible: so I went and bought a Bible, and have read it through. Cannot say that I am all that I should be, but I'm glad you gave me that book that night, and that you said what you did. And, Mister, I'm trying to live better than I did: for there are others I'd like to meet in heaven also, and my dear old mother is one of them."

Who can say that gift was not worth while?—"Bible Society Record."

The following significant declaration constitutes the Preamble of the constitution recently adopted by the National Council of the Y. M. C. A.:

"We, the Young Men's Christian Associations of the United States and Canada, through our representatives in Constitutional Convention assembled, reverently and joyfully confessing our faith in Jesus Christ our Lord and only Saviour and our unswerving allegiance to his church, recognizing humbly the creative hand of God along the pathway of three-quarters of a century of corporate experience, and dedicating ourselves afresh to our great mission of bringing under the sway of his kingdom the young manhood and boyhood of North America and of the other lands served by our Associations, and with the desire of conserving all the values of our past and likewise of unifying and strengthening our work so as to enable the North

American Associations to meet the requirements of the modern age and of the coming day, hereby adopt the following Constitution of the National Council of the Young Men's Christian Associations of the United States of America."

It should be noted that the basis of voting membership and control remains unchanged as of old.

Southern Baptists have closed their six years' effort to get $75,000,000 in subscriptions for missions and education, pledges to be payable through a period of five years. They received $59,000,000 in cash, and the likelihood of more. While failing to reach their goal, they have issued a statement telling the world what they gained.

Before the movement started they had been giving $3,000,000 a year to the causes named. During the movement they gave $11,000,000 a year. Besides, local causes were greatly helped. The gain in new Baptist churches was three times that of the preceding five years. Baptists averaged a membership gain of 40,000 a year for the five years beyond the previous five-year period. Seven times as many new Sunday schools were established, and ten times as many new pupils enrolled. The gain in membership was 532,841.

With a denominational loyalty said to be greater than that obtaining in any other Protestant body, these heroic efforts were able to enlist only 37 per cent of the membership either in work or in giving. Now a 1925 movement has been started doing away with the five-year pledges, but seeking to maintain the rate of growth along all lines that was attained in the 75 million effort.

White Baptists of the South number 3,500,000.

Northern Baptists, failing to attain their goal last year for missions, education and ministerial relief, announce the most ambitious plans in their history. These plans started on March 1, and from then to Easter Sunday there is personal solicitation of everybody. Letter writing is discouraged. District leaders have been named, publicity methods of the most approved form have been put into operation, and every modern effort employed by business is employed by Baptists.

Holy Week, April 5-12, is to be observed for prayer and self-denial. Roman Catholics and Episcopalians, Lutherans and Eastern Orthodox will not keep the closing week of Lent more rigidly than Baptists if the recommendations of missionary and educational leaders in their ranks are followed.

After the passing of Easter, April 12, there is to be an Outlook Week, April 13-19.

The financial goal sought this year is $6,700,000. Debts of certain organizations have just been paid in full. Rockefeller money to the amount of $225,000 has been given outright, and $225,000 more pledged conditionally. Where more than one Baptist church exists in a town or city, united efforts are urged. Bands of men and women in some cities already are formed and trained. These are to confine their efforts exclusively to the solicitation of individual gifts of considerable amount.

Dear Lord, whose brow was pierced
With thorns for love of me,
O let thy blessing ever be upon my brow,
That I may think for thee!

Dear Lord, whose hands were pierced
With nails for love of me,
O let thy blessing ever be upon my hands,
That I may work for thee!

Dear Lord, whose feet were pierced
With nails for love of me,
O let thy blessing ever be upon my feet,
That I may follow thee!

Dear Lord, whose heart was pierced
With spear for love of me,
O let thy blessing ever be upon my heart,
That I may live for thee!

—"Woman's Magazine."

WGY, the General Electric broadcasting station in Schenectady, N. Y., has, according to "Zion's Herald," received many letters from radio fans in the British Isles which indicate that the **methods of transmission** have been greatly improved during the past year. The communications coming from overseas are evidence that the station is getting to the British Isles with both volume and quality. Frequent mention is made of the evening services of First Methodist Episcopal Church, Schenectady, and the sermons by the pastor, Dr. Philip L. Frick.

A listener whose home is in Lancashire,

England, praised Dr. Frick's "delivery and forcefulness" and "his arguments, which are plain and undeniable."

Another English hearer wrote: "The ease with which WGY could be tuned amazed me. There was not the slightest difficulty in getting it and keeping it. Fading was very slight. At times reception was so strong and clear that the slight movements of the preacher could be heard distinctly."

In his log he quoted Dr. Frick frequently, and, referring to the Scripture reading, stated: "Every word was perfectly audible. In verse 11 he made a slight mistake, saying 'dwelt,' which he immediately corrected to 'raised.'"

Dr. Frick announced that he would send a church calendar to all those who sent in an addressed envelope. In response, many requests for the calendar were received from English fans.

"Light wines and France were at the bottom of the list in the Olympic games, with 26½ points, while the prohibition United States led the list with 255 points. Prohibition Finland won 166 points, while 'personal liberty' Great Britain won only 85½ points."

These figures are brought to mind again by the results of the debating tour conducted in this country by teams from Oxford and Cambridge. In their meetings with the debating teams of American colleges and universities, the visitors proposed Prohibition and the League of Nations as their favorite subjects. Though judges presided, the verdicts in most instances were directed by the vote of the audiences. Here are some collegiate verdicts on prohibition:

At the University of Michigan the audience decided that the Michigan debaters had worsted the Britishers, the vote being 1247 to 520. At the University of Minnesota the vote was 1348 for the prohibition defenders to 493 against. At the University of Cincinnati the vote was 1714 for to 698 against. At Coe College, 437 for to 95 against. At Hillsdale College 432 for to 88 against. At the University of Kansas the vote was four to one for prohibition.

It would seem that prohibition is capable of producing equally good records on the athletic field and the debating platform.

New Service for Protestant Children's Institutions.

An appropriation from the Commonwealth Fund has enabled the Child Welfare League of America, with the assistance of the Federal Council of Churches and others, to make a study of the children's institutions and child-placing agencies operated by Protestant churches in the United States.

After devoting a year to this study the League finds that there are 408 of these organizations, caring for 22,701 children, and that for the most part they desire to improve their standards of child care. Wherever the institutions or agencies were visited it was clear that those in charge of the work were interested in finding out what goes on among others engaged in similar work. The busiest of executives were desirous of keeping in touch with developments in the field of child welfare generally.

To satisfy these and other observed needs the Child Welfare League of America is prepared to offer the following services:

1. A monthly news sheet designed to keep the superintendents of children's institutions informed of developments in those fields of child welfare activity which concerns them. This service is free of charge.

2. A consultation service for those in need of assistance in approaching problems of institutional care. This service will be available for church officials, local churches and church members, as well as those actually engaged in the business of child care. Excepting when this involves unusual field expenses or more than a brief study by a staff member, this service is also free of charge.

The address of the Child Welfare League is 130 East 22nd Street, New York City.

INTERNATIONAL HOUSE, NEW YORK.

A few years ago the New York City Y. M. C. A. conceived the idea of a hostel for foreign students in New York, a dormitory where these young foreigners might find an approach to home life and American conditions rather than have to find living quarters in the sections where their nationals were crowded. A committee was

A Georgia prison gang.

appointed to select a site: which they did, deciding upon a plot on Riverside Drive opposite Grant's Tomb.

When presently the project for a building was laid before Mr. John D. Rockefeller, Jr., in the hope of securing a subscription, he was intrigued by the proposition, and took it under consideration. After due time he told the committee that their plans were too small and too narrow. Women students should be held in view as well as men, thus requiring two dormitories. A larger plant must be provided. He liked the idea so well that he offered to take over the enlarged project and build it at his own expense. This was agreed to, but three of the five trustees of the plant, which goes by the name of the International House, are to be named by the Y.

The International House may be defined in dull phrase as a hostel for 600 foreign students who have entered one or another of the 52 universities, colleges and professional schools of the comprehensive metropolis. A proportion of picked American students are also in residence. It is also the headquarters of the Cosmopolitan Club, which includes 700 men and 500 women from 67 different countries.

The appearance of such a community on Riverside Drive is a phenomenon for which there is no precedent in history and no parallel in the world today. Consider these figures: The Cosmopolitan Club contains 126 Chinese, 66 Japanese, 60 Canadians, and 45 Filipinos. If we group the membership in continents, we find there are 280 Asiatics, 251 North Americans, 32 South Americans, 233 Europeans, 14 Australasians, and 11 Africans. The religions represented are Brahmanism, Buddhism, Christianity, Confucianism, Judaism, Hinduism, Jainism, Islam, and Zoroastrianism. And Christianity is professed by Catholics, Roman, Greek, Gregorian and Nestorian; by Protestants, by Quakers and by Christian Scientists.

The International House is said to represent a benefaction of $3,000,000. In any other day than ours and in any other country such a gift would have evoked amazement for a generation.

As a dormitory, the International House is not one but two edifices, and it is only in the clubrooms that all the students meet. East meets West. Hitherto we have talked about the melting pot as an arrangement in the social inferno for fusing immigrants, but this is the melting pot in excelsis. The mental and in many cases the social aristocracy of all nations here hold court. Doubtless the students are postgraduates who know how to take good care of themselves, but the real safeguard is society itself. Public opinion—wholesome and insistent,—prevails; and public opinion is stimulated by national pride. Every student considers that to his or her hands is entrusted the honor of a distant nation. The various national groups hold exhibition and present programs which show what unsuspected reserves of beauty lie hidden within the unappreciated civilizations of the world. Every group is thus inspired to be and to show the best that it can.

Yet over this diversity there reigns a spirit of brotherhood. For instance, all the nations kept Christmas. At that festive season Santa Claus was kept exceedingly busy. The women and the men in residence hung out stockings, and mysteriously all were filled, the men helping Father Christmas with the women's footgear, and the women helping with the men's. After which ceremony, when day dawned, there was a general obliteration of theological frontiers amid Yuletide merriment.

It was Mr. and Mrs. Harry Edmunds who evolved the idea of the International House. To them it was obvious that what students needed in a strange land was home. It is to homes that foreign groups are invited for an evening every Christmas, the hostesses including Mrs. Carnegie, Mrs. Rockefeller, and others of a like outlook on life.

How to apply the idea to other centers—Boston, Chicago, Seattle, for instance,—where students foregather is likely to become, in due course, a matter of inquiry. For these students are a ponderable factor in the balance between war and peace. Many of them are destined to be the statesmen and leaders in all walks in life of the future.

OTHER LANDS.

The United Church of Canada, which is the title of the church formed by the union of Congregational, Methodist and Presbyterian churches, effective next June, will have 700,000 members, with approximately 9000 churches, 3000 clergymen and 630 missionaries.

Eighty-three per cent of the 743 Canadian Presbyterian congregations who have so far voted on joining the future United Church of Canada, have voted yes.

Dr. J. D. Jones of Bournemouth, England, well known to readers of this magazine, occupied the pulpit in **Canterbury Cathedral** one Sunday in last January. This was the first occasion when a Nonconformist minister had preached at an ordinary service in the cathedral. The congregation included a great number of Free Church worshipers from various parts of East Kent.

The Dean of Canterbury had extended an invitation to Dr. Jones, with the concurrence of the Archbishop of Canterbury, expressly in connexion with the Lambeth Appeal, as one who was, to quote the resolution of the Lambeth Conference, "working toward an ideal of union such as is described in our appeal."

Dr. Jones preached on the text, "Follow on to know the Lord," and made no references whatever to the circumstances.

The offertory was devoted to the funds of the Alliance for Promoting International Friendship among the Churches.

Evangelizing in Crete.

From what we read in the New Testament we gather that in apostolic days good work was carried on in Crete. When I first visited the island I noticed that the ground was more ready to receive the gospel than any other place of Greece, for in thirty years many souls were saved, a good number of whom are now rejoicing in the presence of their Saviour. And today we may say that the work of God there is very hopeful.

During my last stay in Crete my time was mostly spent in the villages. The island is full of mountains, and there are no proper roads, so I had to travel from one place to the other either by foot or by donkey or horseback. A bright testimony is given in each village where a witness of the Lord is found.

Whilst I was at Canea the news reached us that a wild persecution had arisen against four brethren, three of whom were newly converted. The persecution was the result of a circular of the bishop of that district. I thought it would be good to see the bishop, so after a six hours' journey on a pony's back I met him, and for five hours we discussed the various errors of the Greek church. The bishop said that he admired the Protestants very much, and many times he brings them as an example worth following, for their Christian lives, but that he thinks it a most dishonorable thing for a Greek to leave the faith of his fathers and become a Protestant. This was a good opening for a long talk. In that same place I saw the public prosecutor, who told me the persecution was a result of the ignorance and fanaticism of the peasants. My

visit made such an impression on the people that their attitude towards our brethren changed, and they began to see things differently. I had the opportunity to have talks with many, and they confessed that the truth was in the Word of God. One man left his shop with the intention to hit me, even if he would be punished for the deed with ten years' imprisonment, but the Lord changed altogether his purpose. He went to the brother who accompanied me, whom he knew personally, and confessed his purpose. Our brother spoke to him of his need of salvation, so that the man at the end asked for a New Testament. At that moment I approached them, and my enemy saluted me very friendlily!

In some places I had open air meetings, and the people listened with great attention. In other places I was not allowed by the police to speak.

The Lord led my steps once more to Colybari, where fifteen years ago I was beaten by the peasants, and was wounded in the face by a priest. I was recognized by the people, who well remembered the incident, and they have shown some emotion. There my time was spent with an old and lonely brother. Next day I visited a very bright young brother who was very ill. Four days later he was called to the presence of his Saviour. His testimony was so beautiful that all those who heard and saw him were deeply impressed. His parents and brothers give good signs of some awakening, and his father is reading his boy's Bible, saying, "This book that my son read is God's book for our salvation."—Theof. Zafiropoulos.

Gipsy Smith's Albert Hall Mission, London.

A document of considerable interest and value to the Christian church and to religious organizations has been prepared by the Rev. C. Ensor Walters and the Rev. J. G. Beauchamp, general secretary and campaign secretary respectively of the Royal Albert Hall mission conducted last November by Gipsy Smith. This statement analyzes carefully what are termed the "results," and quotes statistics which will provide useful comparison in similar religious efforts.

On the first Sunday it is estimated that 4000 people were unable to obtain admission, and each succeeding night, with the exception of Monday, November 17, the hall was full, and on many evenings crowded to its utmost capacity, which is 10,000 or more.

The extraordinary feature of the mission was the fact that night after night a fresh congregation assembled. The show of hands, in response to the Gipsy's inquiry, revealed that three-fifths of the people were present for the first time.

Remarkable congregations attended the mid-day services held at Central Hall, Westminster. Over 1000 people were present at the first service. Day after day the congregations grew, until at the last service it is estimated that 3000 were present. At all the services the majority of those present were men.

During the mission no fewer than 12,000 decision cards were signed. The cards contained two decisions,—No. 1 signifying conversion, No. 2 consecration. Approximately 8000 people signed No. 2, and 5000 No. 1.

These cards were signed as follows: Members and adherents of the churches,—Church of England, 3000; Baptist, 1100; Congregational, 750; Presbyterian, 275; Salvation Army, 250; Welsh, 200; Roman Catholic, 28; Primitive Methodist, 463; United Methodist, 400; Wesleyan Methodist, 3000; other churches, 25. Those belonging to undenominational missions, etc.: Y. M. C. A., 200; Seventh Day Adventist, 17; Brethren, 81; Jews, 2; Railway Mission, etc., 400; Catholic Apostolic, 15; Unitarian, 2. Visitors to London from country and overseas: English counties, 300; Overseas, Australia, Greece, Serbia, South Africa, Holland, California, Canada, China, etc., 50. People not identified with any particular church, 2385.

Summing up the analysis the secretaries state:

1. The Albert Hall mission was attended by people from all over the country and the lands beyond the seas. It is no exaggeration, therefore, to say that the influence of the mission was not only national, but worldwide.

2. There can be no question, moreover, that in a marvelous way this mission ar-

rested the attention of the outsider. The publicity given to the mission in the press, the thousands of cards signed by those who were not attached to any church, the hundreds of letters received by the Gipsy, and the experience of the workers, disclose this to be indisputable. People who judge by appearances only have stated that the majority of those present each night belonged to the churches, but the evidence we have received proves emphatically that at every service some thousands listened to the message who never worship in the house of prayer.

The Sunday School and the Healing of the Nations.

Of the forward-looking addresses delivered at the World's 9th Sunday School Convention held in Glasgow last June and now printed in the official report,* those that will doubtless command most attention are the speeches on "Training for Future Leadership" in Great Britain and America, separately, and "Recent Experiences in Lesson Course Making."

Dr. Garvie spoke for Great Britain on the latter topic. Taking the ground that the day of the uniform lesson is gone forever, as also of any compromise like adapted uniform lessons, he explained the only course which was acceptable in Great Britain, namely, departmental graded lessons for Beginners, Primary, Junior, Intermediate, and Senior.

Prof. Weigle of Yale explained that owing to the complex situation in America they offer here a closely graded series (that is, graded year by year), an improved uniform series for pupils over 12, and a group-graded series which corresponds to the English series. He asserted that the principle of gradation by years has proved a success, and is gaining in favor in America.

Equally significant on this point was an address by Prof. Erasmo Braga of Brazil regarding courses for foreign fields. He made it clear that mere translations of English or American courses do not suit the needs of other countries, and there is a call for courses prepared directly for each foreign Sunday school field. And not only Sunday school lesson courses, but also Sunday school and general religious literature adapted to each field.

This book is a model report for completeness and display, and it will be read with eagerness by any one interested in the Sunday school. There is a section devoted to Glasgow and Scotland and the convention, which will be a pleasing souvenir to all who were in attendance. "The Story of the Convention" and "The Program by Days" continue to tell details of historic value. Then come some 20 outstanding convention addresses. Their topics all converge upon the child and the Sunday school, but there is always the relation to Christ, and often the relation to the world at large, —world peace, the world call, world evangelization.

Every generation sees the Sunday school world more thoroughly and efficiently organized and staffed. Dr. W. G. Landes, general secretary, reported a grand total of 347,000 schools throughout the world, with three and a half million teachers and thirty million scholars!

Los Angeles has been selected for the next World Convention in 1928.

CURRENT THOUGHT.

I would urge every one who really wants to make a true picture of the world in which we live, to remember that these experiments have conclusively proved that there is a wholly unknown, unexplained, unconjectured **method of traversing space between two self-conscious organisms** in a manner on which no theory of sound or electricity, or any theory on which we have the dimmest notion, can at the moment throw any light.—Earl Balfour.

What is **the greatest need of the church?** We ask seven questions.

1. What is the greatest need of the church, reconstruction or regeneration?

2. What does the church most need, union or unction?

3. What is the crying need today, a movement or a message?

4. Does the church need federation or separation?

5. Does the church stand in need of greater plans or more prayer?

* **The Sunday School and the Healing of the Nations**, edited by John T. Faris. World's Sunday School Association, One Madison Avenue, New York. 370 pages. $2.

6. Which is the greater need for the church today, forums or faith?

7. Does the church need an outlook or an uplook?—Rev. Howard E. Nelson.

We have all watched **an egg being blown.** This end and that end are pierced with a needle, then a whiff, and out go the entire contents, yolk and white together. What has one left? Superficially just what one had before, an egg apparently as good as ever. Only one had better not heft it, or it will be found to be "powerful light," to use a colloquialism. One had better not press it, or its emptiness of meat will be revealed.

What certain deniers are attempting to do with the body of Christian belief is to pierce it at the Virgin Birth end and at the Resurrection end, and through those tiny holes to void it completely of the supernatural element. What, then, have you left?

"My dear brother, don't be so distressed! Cannot you see that you have precisely what you had before? Essential Christianity is intact." Superficially, indeed, that may be the case, but one had better not weigh this desupernaturalized product, lest one discover that it is "powerful light," and that with the supernatural has gone everything that was meaty, and everything that was mighty to save.—Rev. Arthur Hale Gordon.

Religion and Life.

"My idea of the cathedral," says Ralph Adams Cram, architect of the Cathedral of St. John the Divine, New York City, "is that it will be a great showing forth of a basic fact that is increasingly ignored,—the fact that religion is of the very essence of human life, and that any community that disregards it will disintegrate, and any civilization that follows the same course will deservedly perish.

"That is why the cathedral is planned on such magnificent lines, why it is given so commanding a position, and why it will cost so much. Every idea has its proper showing forth, both in quality and scale, and the cathedral idea cannot be expressed in the terms of a cottage.

"The parish church is essential to religion just as the home is to the state, but beyond each is something larger. The parish church is the spiritual home of the individual, but the cathedral is the gathering together of the Christian community. The cathedral expresses the great idea of unity, of the submergence of local and individual passions and interests in a larger fellowship. . . . .

"As the cathedral is a material showing forth of the vitality and the reality of religion, and as it is the organ of unity and its expression, so it must be the declaration of the beauty that is of the very essence of religion. Nothing that is ugly is true or right.

"So all who are creating this cathedral —bishop and clergy and lay committees, architects, builders and craftsmen,—are really striving to make it not just another great and proud church, but truly a proclamation of a fact, a dynamic force for regeneration. The light of religion is not to be hidden under a bushel, but raised high in a lofty beacon that it may shine into dark places. The cathedral must be not a monument but a proclamation."

Some believe in a very great God in nature but a very little God in grace.

O Lord Jesus Christ, who hast commanded us to love one another, put an end to the unhappy divisions of those who are called by thy name! Come quickly and bind us together in the full revelation of thy love, and let the desire for thine appearing unite us even now while we wait for thee! Teach us to realize that the ordinances of thy grace should bind us to each other as well as unto thee, and let us not so misuse the means of our salvation as to foster a spirit of division by what should be the channels of thy love! Enable us to love one another in thee and for thee, until all our imperfections are done away, and we shall shine forth in thy light, and rejoice in the manifestations of thy love! In thy love let us triumph over all difference of condition, all the estrangements of race, all the prejudices of education, all the pride of self-will! In thy love let us be humble, in thy love let us be one, that in thy love we may be exalted, and in thy love we may be thine forever! Amen.

THE MISSION FIELD: AT HOME AND ABROAD.

One day last year a Sudanese girl ran away from the United Presbyterian Girls' School in Khartum North. Some of the Christian girls visited her in her house in Omdurman, and urged her to return.

"Never!" she said. "They are forcing me to be a Christian."

"Why, how so?" the girls asked. "Were we compelled to be Christians?"

"No," came the admission, "but, b-b-but, how can I keep from being a Christian with **everyone praying for me so!"**

Bishop Linton, of the Church Missionary Society, has an article in the "Church Missionary Outlook" expressing his conviction that a church is coming into being in Persia. There is no mass movement, and the harvest is not so abundant as in other lands, but a better harvest is being reaped each year. The first two Persian clergy were ordained in 1922, and a provisional constitution for the Church of Persia was drawn up. It has meant a great deal for Christians to have their own church. They are evangelizing their own people.

"You are praying for open doors. But **there are no doors!"**

The 61st birthday (60th by our count,) is a great occasion in Korea, for time is divided into sixty-year cycles, instead of centuries. On **Dr. Moffet's 61st birthday** invitations were issued in the names of the first seven believers in the city, and there was a great and happy gathering in the seminary and church to listen to the reminiscences of these men. The changes that have taken place in the last 30 years seem almost incredible, even to those who have lived through them. No wonder, perhaps, that the young people do not realize just what they escape by living now instead of a few decades ago.—Mrs. S. A. Moffet, Pyengyang.

An ex-convict coming from the Chungju (Korea) jail said:

"I used to find great comfort in hearing your **church bell ringing.** In the midst of our monotonous life the sound of that bell coming over the high walls told of the world outside, told that the Christians were meeting and praying for us all."

The bell is just a cheap iron school bell, not what one would call musical. However it evidently with its iron tongue preached the gospel.

The Pioneer Mission Agency is an incorporated body, with headquarters at 1114 Chestnut Street, Philadelphia, which exists to learn and to make known the missionary needs of the language groups and isolated geographical groups of the vast areas of the earth that have no missionary as yet.

Its report for 1924 tells of various useful activities, more especially in regard to the evangelization of the Indians in Mexico, Central and South America.

All of the service of the agency is without charge. It is supported by voluntary contributions.

A work has grown up in **Beirut, Syria,** out of the aftermath of racial problems bearing the hall mark of the so-called peace of 1918, the work among the Armenians and refugees in general.

At about twenty minutes to eleven on a Sunday morning it is with difficulty one can squeeze through the crowds in driveway and churchyard. The people are Armenian refugees returning to their makeshift homes after a service in one or other of the buildings which Beirut station has most gladly and willingly placed at their disposal for the purpose of Sabbath worship. It is estimated that at least 700 persons of both sexes listen to a gospel message in their own tongue twice a day every Sunday in Memorial Hall.—W. A. Stoltzfus.

Recognizing the claims upon us of over one million six hundred thousand Italians in this country, the American Tract Society of New York City has established a special **Italian Department** to furnish these people with suitable religious reading in their own language. Rev. Stefano L. Testa, a pastor of the Italian Evangelical Church of Brooklyn, has been selected for this important post.

It is the intention of the Society to publish and import Italian books, tracts, pamphlets and hymnals which counteract the atheistic and Bolshevistic literature which is now being distributed so widely among the Italians of this country.

It is interesting to note that Mr. Testa himself owes his conversion and later dedication to the work of the ministry to a tract published by the American Tract Society and given to him while carrying water for a group of Italian laborers in Plainfield, New Jersey.

There seems to be **no limit to the opportunities** in Haidarabad (India), except the limited means at our disposal. Last year there were some 4500 baptisms in the District, and now comes news of further ingatherings. The joy is tempered by the difficulty of keeping pace with the ever-growing work.

Here is an extract from a recent letter from the Rev. Charles Posnett:

"The messenger told me there were three villages begging me to come, but when I got to the end of that long journey—two days in the fiercest heat,—I found elders from 13 villages wanting baptism. Hundreds of men and women, who had been preparing for months, had accepted Christ as their Lord, thrown away their idols, and ceased to worship any heathen gods. What was I to say? They have not a single soul in those 13 villages who can read. If we baptize them, we must put thirteen evangelists there—a man and his wife in every village,—to teach them and their children of the constant saving power of Christ. What must I answer these thirteen villages?"—"Foreign Fields."

Bangkok, Siam, has quarterly conferences for Christian workers. The subject of the recent one was "Revivals." Only two foreigners were on the program, so that the Siamese had almost complete control.

The conditions for revivals were uncovered, and the churches have been quickened to new life. Many gave themselves anew, pledging a certain amount of their time in the work of the street chapels and Gospel Bands. We are planning also for Rally Days in the Sunday schools, C. E. Societies and Temperance Unions. It is interesting how the influence of this Temperance Union is growing. Formerly all the newspapers were hot against it, both foreign and Siamese. But recently one of the leading Siamese newpapers printed a strong editorial urging the government and people of Siam to follow in the footsteps of our own beloved land. The Union includes with intoxicating drinks smoking opium, Indian hemp, cigars and cigarettes, and betel-nut chewing.—Paul A. Eakin.

A recent Bulletin of the Inland South American Missionary Union has an article by Rev. Alex Rattray Hay on the **Indians of South America.** The field is divided into eight great strategic divisions, with area of each division, Indian population, and missionary agencies at work there. The total number of Indians is estimated as follows:

Descendants of the great Indian nations,	5,800,000
Indians of wild and semi-wild stock,	396,000
Total,	6,196,000

"It may be well to define the sense in which we employ the term Indian. By Indian we mean people of the aboriginal race who retain their own language and customs. We include those who have come partially under the influence of civilization and Roman Catholicism, but have preserved their Indian tongue and can be effectively reached only in that language. We exclude such as are of Indian descent but have lost their original language and customs, having become virtually absorbed in the general population of the country.

"It is impossible to give accurate estimates of the numbers of the wild Indians, but the figures given here are sufficiently close to facts to serve for practical purposes. Old estimates placing the Indian population at 18,000,000 have been copied and recopied, but they were mere guesses. There is no doubt, however, that twenty years ago the Indians of wild stock were twice as numerous as they are today, so fast have they been dying out, due to influenza, smallpox, venereal disease and the rubber industry.

"We feel that our mission is called especially to take the gospel to the Indian. We have been pioneers in the Indian field. It has been our privilege to establish the first station and organize the first church among the Indians of Brazil. Our aim is to evangelize every unreached tribe of Indians in the shortest possible time."

There are seven little cottages in our hamlet on the mountain. I have been the architect and builder of five, and have always used the same carpenter, a queer

little fellow of whom I have always been very fond. We often worked together, especially when there were roofs to be laid or repaired. Following my natural bent, I preached to him and his workmen more or less, and gave them some **printed matter** concerning the gospel.

When I came to the mountain this year I learned that he was recovering from a serious illness, so went down to his village to make him a call. He came out to the porch of his house, and greeted me most cordially. I noticed that he had a booklet in his hand. After we had visited a while, he pointed to the book and said that it was one I had given him a good many years ago when he had been working for me. I recognized it as one entitled "A Guide to Faith." He said that the day before he had been clearing up a shelf, and had found the book. Although he had had it many years, he had never read it, so he had taken it up, and was now half through, and at that juncture I had dropped in to call. What strange coincidences life furnishes!

Let me give you another! I do business here in Tokyo with the Mitsubishi Bank. I was there recently, and when my business was concluded the clerk asked if I did not once live in Kyushu, and if I had not once been to the Usa Academy to make a speech in English which I had interpreted myself in Japanese. I well remembered I had once done this. The man continued:

"I was present on that occasion, and this was your subject," and he took his pen and wrote down, "Ye are the salt of the earth."

I certainly have done a good deal of preaching in my day, and I wonder how much of it is stored away and remembered. I pressed to find out if the doctrine had found any lodgment in the man's heart, but he gave no signs of it. However, if it is true that the bare words are often remembered, I do not find it hard to have faith that some of the doctrine is blossoming somewhere and bringing forth the fruits of the Spirit.—H. V. S. Peeke, Japan.

Missionaries and Books.

Among the indirect ways of furthering the missionary cause one of the most helpful is to supply missionaries living in the remote quarters of the world with books and periodicals. It would be hard to overstate the value to such workers of the means thus provided to keep them in touch with the progress of thought and life in the more advanced centers of world civilization.

An unusually attractive opportunity for this kind of service is offered by the book committee of the Kuling library.

Kuling is the largest of the summer resorts and sanatoria that have of recent years revolutionized the life of foreigners in China. There are between 2500 and 3000 Americans and Europeans there in the summer months. Of this number probably two-thirds are missionaries and their children, so that there is little doubt that the normal Kuling summer community contains the largest number of foreign missionaries of any community in the world.

Kuling is situated in the Lu mountains near the Yangtze River, 500 miles from the coast. It is one of the most beautiful and most healthful places in Asia. Jaded missionaries, worn down by strenuous work in a debilitating climate, are made over by a few weeks there, and sent back with new hope and energy to their work.

Great, however, as is the value of Kuling to Central China missionaries, this value would be greatly enhanced if they had there a well-equipped public library. The weeks in Kuling are for the missionary simply the best time of the year for reading and study. The work at their stations in this day of open doors and vast opportunity is done under a pressure that allows little time for anything but preparation for the next immediate task. In Kuling it is different. There is time and there is quiet, but the facilities for reading and study are quite inadequate.

A well-equipped public library would serve the missionaries in a threefold way. First, it would enable them to read for recreation and relaxation, a boon of no small value if they are to keep a healthy tone of mind among the many things that prey on the mind and distort perspective. Secondly, it would enable them to keep abreast of the religious thought of the day, as well as renew their inspiration from the saints and scholars whose labors have enriched the church throughout her history. Finally, by its books on every phase of Chinese civilization it would enable a missionary to prepare himself for a closer contact and a better

Constantinople Woman's College. (See page 18.)

understanding of the people he is seeking to reach. The importance of this cannot be over-emphasized in this day of sensitive national nerves, and when the outward aspect of things is changing so rapidly before our eyes.

There is an attractive library building in Kuling recently erected at the cost of no little sacrifice on the part of the community. It contains several thousand volumes, but these are by no means adequate for serious study and research. Books of reference are especially needed, as well as recent publications on all subjects that touch the missionary's life and thought.

The Kuling community is making a determined effort to bring the library up to a high point of efficiency. A committee is engaged in the task of raising in China a thousand dollars for the purchase of new books. More than half of this amount has already been pledged. The committee is seeking to secure $2000 from the friends of China in the United States, and urgently desires the coöperation of those who can see in this an opportunity by a small investment to give definite and valuable aid to the missionary cause in one of the greatest mission fields in the world. Checks should be made payable to the Kuling Library, and sent to Rev. Edmund J. Lee, American Church Mission, Anking, Anhwei, China, chairman of the book committee of Kuling Library.

Church Union in India.

A truly historic scene was witnessed when Presbyterian and Congregational church bodies met together for the first meeting of the United Church of India (North), as explained below, according to a report in "Dnyanodaya." The senior missionary present, Dr. R. A. Hume, was elected its first moderator. Dr. Hume made a moving statement from the chair, and Rev. J. H. Maclean from South India delivered an address bringing the greetings of the South India United Church.

The following are the two resolutions passed unanimously by the United Assembly embodying the final decision regarding the union:

"I. Whereas the General Aikya of the Congregational Churches of Western India in March, 1924, resolved to offer to unite with the Presbyterian Church in India on the basis of the latter's new constitution adopted in 1923 and (for substance of doctrine) of its existing Confession of Faith; and whereas the General Assembly of the Presbyterian Church in India on 29th December, 1924, resolved to unite with the General Aikya on the said basis: Now therefore, we, the General Assembly of the Presbyterian Church in India and the General Aikya of the Congregational Churches in Western India, do in the presence of our divine King and Head, the King and Head of the church, constitute ourselves the General Assembly of the United Church in India (North).

"II. Whereas the General Assembly of the Presbyterian Church in India and the General Aikya of the Congregational Churches in Western India have each approved provisionally of draft rules and forms of procedure submitted by a Joint Union Committee for the guidance of syn-

ods and church councils, and of proposals regarding the area of the synod of Western India and the boundaries of church councils within its area, the General Assembly of the United Church resolves to appoint a commission to consider in detail the said draft rules and forms of procedure, the proposed arrangements regarding areas of synod and church councils, and all other matters which in the judgment of the commission are necessary for bringing the Union into operation, and directs the commission to convene a meeting of the General Assembly within one year, to which the recommendations of the commission shall be submitted for final disposal. The General Assembly recommends to synods and church councils that they proceed in the meantime according to the draft rules and forms of procedure so far as may be practicable."

"It is inspiring to think of all that this latest development means for the future Christian church in India, but we want to see the movement spread," continues "Dnyanodaya." "We cannot help thinking about Indian Methodism, and asking ourselves when this great section of the Indian church will fall into line with these union movements. The motto of the early Methodists was that they were 'the friends of all and the enemies of none,' and if Indian Methodism, by which we mean that organized both by British and by American Methodist missionaries, is to be true to that motto it must link itself to the United Church of India, both North and South. And Indian Methodism has already before its eyes the challenge of the good example in Canada. The United Church of Canada is the result of twenty-five years of steady and persistent effort. If the Indian church is to be truly national, then the Methodist church throughout India, both the Wesleyan Methodist churches organized by British missions and the Methodist Episcopal churches organized by American missions in India, must come into this movement and help to give India that vision of tolerance and liberality which will do tenfold more good than hundreds of articles on the necessity of Hindu-Moslem unity. Ye Indian sons and daughters of John Wesley, rouse yourselves and take your proper place in the ranks!"

EASTER SUNDAY ON THE KRU COAST, APRIL, 1924.

Joy to the Kru Coast! Christ has risen indeed! For miles and miles along this African coast Easter hymns were sung as hundreds of redeemed Africans worshiped the risen Lord in the small native churches they had decorated so beautifully with palm branches and banana leaves and blossoms. The hundreds swelled to thousands as the Kru people from beach and bush assembled to hear the Easter exercises rendered by their young people, who for weeks had been carefully drilled in their parts by mission-trained native preachers. And on that sea of black, upturned faces rested the light of inspiration and comfort, the Easter message of him who said, "I am the resurrection and the life: . . . . and because I live ye shall live also." Thanks be to God, many could testify to this resurrection power in their own lives. Living miracles these are, to the power of the risen Lord.

Miracles? Ay! Miracles do happen out here. Witch women are saved. Thieves are made honest by the redeeming power of the blood of Christ. Unclean men and women are born anew by the Spirit of God, and are living pure lives, kept by God's power, hungering and thirsting for God. Murderers of little children are listening to the Word and begging their saved brothers to pray for them that their past sins may be washed away. No other power could change these sinful souls but the resurrection power of the Lord Jesus.

Perhaps in no other year on the Kru Coast was Easter Sunday so wonderfully kept as this year. You could see hundreds and hundreds of these coal-black folk trudging through the tropical rain, bringing to their risen Lord their love offerings of rice, cloth, pots, palm oil, fowls, goats, palm kernels, money. Giving their best, or as we say out here, "sweating their spirit's blood" for Christ in these offerings. Nothing is received at Easter unless it costs hardship to produce: it must be our best in return for God's best. Even the babies gave their gifts, and a touching sight it was to see the proud young fathers carrying to the altar wee infants whose tiny fists were tightly clenched around a big two-cent piece. Very gently did each father's big fingers loosen that baby grip

and allow the copper coin to fall into the collection plate. Every small child brought an Easter gift: no one came with empty hands into God's house on Easter Sunday.

"He is our peace," that risen Lord, and right marvelously did he work his miracles of peace in our midst by converting bitter enmities and hostilities into friendships and coöperation in his work, so that this Easter Sunday in 1924 witnessed a gathering in our little church across the river of a group of chiefs who had been our most bitter enemies and slanderers. As we carried the gospel triumphantly into their stronghold of devil doctors and devil worship, how they fought us! How they slandered us! How they tried to break our power and drive us from the Coast! How they intrigued to prevent our returning from furlough! But they were fighting not us but God, and God has turned their hearts. On this Easter Sunday we saw with our own eyes these FIFTEEN CHIEFS seated in our little Nana Kru beach town church, enjoying the special service, proud of the way their own children took part in the Sunday school Easter exercises, and heartily entering into the collection that was taken to build a concrete church with stained glass windows.

The bamboo church in which they worshiped with us was prettily decorated with palms and flowers, and the substitute for the pulpit covered with a clean white cloth. There brooded over the place an air of reverence and solemnity. There they sat, those fifteen chiefs who had been the bitterest enemies to a pure, clean gospel of light. I know personally that no crime could be mentioned that some of them had not committed. There they sat, cleanly dressed, having walked miles to be present at this service. And as I talked about their rising from the dead, too, and facing the risen Lord in his palaver court, oh, what shades and lights came into their wicked faces! Many had shed innocent blood, many had poisoned others with their wicked hands. There they sat for two hours, orderly, listening to their children recite and sing, contributing to the Easter offering, which was a good one. I took up a collection to build the new cement church they need so badly, and these Kru chiefs and men and women and children gave $302.40 toward this enterprize. This would be about $5 per head for those present. I doubt whether our American brothers and sisters across the Atlantic could do much better than that. Through their paramount chief, who acted as spokesman for the rest, they said to me, these men who had been such bitter enemies:

> O heavenly Father, we thank thee for the joy of the body, the light of the mind, the perception of the soul and spirit whereby we feel thee near, and know that thou hast fashioned us as a temple for thyself! We thank thee for this sweet earth and the love of friends, for the troubles and difficulties whereby we attain to a clearer vision and truer understanding. Above all we thank thee for the life, death, and resurrection of thy Son, our Lord, by whom we are brought to peace and to life everlasting. Amen.

"We are like a leaning tree, and we need you to support us. We have done you bad, but you must forgive us. We are dark-eyed children, and plenty blind. We beg you to help us."

The paramount chief gave $24, and each chief averaged $10. This is a notable miracle to the power of the old gospel and to the inspired Word. I tell the truth when I say there is no other power that could transform these wicked enemies into such friends of the church as the gospel of Jesus Christ.

Miracles? Yes, and in April, 1924, too. These same people pay three teachers in our Methodist day school in their town $15 a month, in cash. You folks at home cannot realize what this is to us, but your prayers and money have brought this to pass.

How fitting it was that our Easter Sunday should merge into the World Service Sunday of the Methodist church as in beach towns and bush towns throughout this Kru Coast and interior our people faced on their Lesson Chart the form of the risen Lord gathering into his loving arms the red and yellow, black and white children of the world, recipients of his salvation and resurrection power! Surely never before had our Kru people realized, as they did this Easter tide, how God's best gift

was blessing their nation, and how far their own best gifts for their Lord were reaching out to draw into that circle of his love the world of men who otherwise were lost.

You see, do you not, how slowly but surely our Kru Methodists are catching the vision of self-support and are beginning to reach out to it? Under the proper leadership this will develop until our Kru membership will build its own churches, and pay its own preachers and teachers, and so stand shoulder to shoulder with the other self-supporting churches of the world. In that happy day, God forbid that there should be anyone in his whole world to mar the joy of heaven and wound afresh our common Lord by being guilty through any taint of prejudice, of the feeling which brought from the heart of a writer, unknown to us, the following lines, so poignant and so true:

I slept, I dreamed, I seemed to climb a hard, ascending track,
And just behind me labored one whose face was black.
I pitied him, but hour by hour he gained upon my path,
He stood beside me, stood upright, and then I turned in wrath.
"Go back!" I cried. "What right have you to stand beside me here?"
I paused, struck dumb with fear, for lo! the black man was not there,—
But Christ stood in his place!
And oh, the pain, the pain, the pain that looked from that dear face!

—Walter B. and M. Williams.

WHAT HAPPENS ANY DAY AT SONA BATA.

Mr. and Mrs. B. W. Armstrong.

The tones of the rising bell come into our dreams, vaguely disturbing them. Then as we realize what it is,—"Why, it can't be six o'clock yet! I just went to bed!" But almost immediately we hear the school boys singing "Thanks be to God the Father!" and we know that another day's work has started.

Then they are doing their morning exercises, the leader counting, "Mosi, zole, tatu, iya! Mosi, zole, tatu, iya!" Changing the exercise, he swings over into English numbers, and joyfully the whole hundred boys join in, "One, two, flee, foiya!" Their work is assigned for the day, and soon the whole station hums with activity.

Dropping into the "outside school" (there is room for only the most advanced classes inside the school room), we find the lowest class reciting. They are reading syllables from a chart. The teacher calls on Paulo to recite, pointing to m-f-o with her stick.

"Mau," he says in a matter-of-fact, I-know-my lesson voice.

"No," she corrects; "mfo."

"Mfo," he repeats.

"N-t-i."

"Mau," he says in a hesitating, I-hope-that-is-right voice.

"No! Nti."

"Nti," he repeats.

Next on the chart really comes "M-a-u."

"Mau," he proclaims triumphantly, I-knew-it-was-there somewhere.

And so on down the list. The next boy recites perfectly, and the next.

A murmur of voices comes from the elementary French class, struggling with unfamiliar words. A goat pokes an inquisitive head into the room, but beyond an indifferent glance no one pays attention to him. The bell rings for recess, and with a whoop and jump the children are outside, playing as only a normal group of children can play.

As we look toward the dispensary we notice a group of people sitting under the palm tree in front, patiently waiting until it shall be opened and they can receive help.

"Why, I thought we finished everybody up this morning!"

"We did, but these must have come on the train, or perhaps walked from a distance, just now arriving."

A woman holds up a little baby, and we ask what is the matter with it.

"It is sick."

"Yes, but what is the trouble?"

"It needs medicine."

And it is only by skillful questioning that we finally discover that the baby has had a high fever, and has been coughing for over a week. It has been cut with knives in order to let the fever out, and the more than fifty cuts on its stomach are not yet healed. Is it any wonder that it is frightened when we approach with medicine? We ask the mother if the cutting helped any. But no, not one has ever ad-

mitted that it did help. So we explain, as we must explain to some one every day, that if they had come in the beginning when the child only had a cold, it could have been helped very quickly. Now it is a very sick baby.

"Forgive me, Mama!" she says.

"But I have nothing to forgive you. You sinned against your baby and against God when you indulged in these heathen practices."

Here is a woman who wants medicine for her ear. No, it doesn't hurt, but she just can't hear. Here are surgical cases that we send to the hospital in Leopoldville.

Supper is over. We have lingered around the table until the little girls are through washing dishes. Here they appear in the doorway.

"Stay in health!" they say.

"Go in health!" we reply politely.

"And in peace and joy!" they add before singing us a little song, sometimes one of their school songs, sometimes one of the hymns,—and how we do love to hear these people sing the familiar tunes, even though the words sound like a jumble to us! But most often they sing a goodnight song, set to the tune of Yankee Doodle!

It is the night we meet for prayers. We gather at the MacDiarmid house. First come a few songs. Then the leader for the evening reads, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear . . . . " and with a renewed rush it comes over us, God is our strength. Without him the task would seem huge and impossible, but with him we truly are in peace and joy, we do not fear!—"Congo News Letter."

THE POWER OF THE BOOK.

A Robber and the Bible.

"Last Friday," writes a colporter, "I visited the barracks of the Persian Cossacks, and when showing my books, a soldier of about forty years of age approached, took a Bible from my hand, and after examining it said, 'This book is very useful for men to read because the life of man is revealed in it, and every man who reads it can see himself and be eventually led into the right way, as happened to me. Some years ago I was a robber. One day I bought a Bible from a Christian colporter. During winter, when the nights were too cold for me to go out, I opened the book and began to read here and there. I read the fifth chapter of St. Matthew, then I came to the passage in St. Luke (23. 32-43) about the robbers who were crucified with Christ. These verses showed that at last I must repent and confess my sins, but when would that "at last" be, and when would I die? Those questions I asked, and came to the conclusion that as I did not know the day of my death it was necessary to repent at once, so I confessed my sins and left off robbing. And now I testify that there is no book in the world so useful to men as this book, for it shows them their true state and the way of salvation.'"

In India.

A young Brahmin pandit told a missionary that ever since he had read the gospel his innermost soul had been shaken, and he had lost faith in the Hindu religion. The missionary lent him four Gospels and the greater part of Acts. Asked about the painted stone in his yard, the pandit said:

"This stands there still, but in a few days it will have to go, because I have lost all confidence in such absurd things."

He invited the missionary's wife and the Biblewomen into his home to teach his wife and mother, so that they might receive some knowledge.

At one place a young Hindu confessed to the evangelist that he made daily use of the Bible and a copy of the "Imitation of Christ."

"Preach to our people about Christ!" he said. "Don't be afraid! It is Christ that India needs."

In an Indian city an aged Moslem who became possessed of a Bible twelve years ago was recently baptized. The Bible was presented to a Christian servant probably fifty years ago by a lady missionary in Calcutta. About twenty years ago it came into the hands of a Moslem, and eventually was given, almost thrown, to this old man. Before he came for instruction he had learnt several portions of it by heart.

Vice has many names, but it is everywhere the same departure from God.

NEAR EAST COLLEGES.

Robert College, Constantinople.

Five institutions of learning in the Near East, backed and staffed largely by Americans, stand out in the confusion and uncertainties in which that part of the world still labors. They are

Robert College, Constantinople,
American University of Beirut,
Constantinople Woman's College,
International College of Smyrna,
Sofia American Schools.

The American University of Beirut, largest of these institutions, is coeducational. It is not only doing a fine work at Beirut, but it is setting the educational standards for a large part of the Near and Middle East. The new automobile route across the Mesopotamian desert has brought to it about 200 students from Persia and Iraq, and conservative Moslem communities in those lands hitherto untouched by foreign institutions are now opened to its influence.

The university was founded in 1866 by Dr. Daniel Bliss. Present student enrolment, 1215.

The message, "We want a college like Robert College," that comes to America from many new, aspiring nations indicates the esteem in which Robert College is held the world over. "You make MEN," was the testimony of a former Turkish ambassador to England.

The service that the college has rendered especially to Bulgarians, Armenians, Turks and Greeks together is unparalleled. It maintains four vernacular departments for those groups, and the enrolment in each is larger than that of last year. In addition to the Arts and Sciences and Commerce, there is an Engineering School with a department also for industrial training.

The college was founded by Dr. Cyrus Hamlin in 1863. Present student enrolment, 650.

More than any other factor Constantinople Woman's College has contributed to the emancipation of women in the Near East. The foundations were laid on faith at a time when equality between the sexes was just manifesting itself even in America. The college is breaking down barriers that will not only affect the Near East, but will contribute to social and economic justice throughout the world. It has not only maintained its leadership in the Near East in cultural courses, but it has been the pioneer in new courses of business, agriculture, home economics, social service and the practical arts for young women.

The college was founded by Dr. Mary Mills Patrick in 1890. Present student enrolment, 392.

The Sofia American Schools represent a plan to move the mission schools at Samokov to Sofia, in coöperation with the Bulgarian graduates of the Constantinople colleges, providing for 200 boys and 200 girls. A board of trustees is being incorporated in this country, and the work on the field is being reorganized. The movement has the endorsement of the leading government officials. The Bulgarians themselves are raising a fund of two million leva toward the buildings, and a special effort is being made in this country to secure additional funds.

The International College at Smyrna has reopened with 286 Turkish students. The present plan calls for a small amount of help to rehabilitate this institution.

Together, these schools enrol over 2500 students, among them a thousand Moslems. The dreams of the pioneers are being realized in a way that means even more than they dreamed in the life of the Near East.

As with American colleges, a large proportion of the expense of the work has to be raised on top of tuition fees. In order to avoid making separate appeals, these five institutions have pooled their financial needs in one Fund. The property value involved is over five millions. The immediate working capital required for this college year is $365,000, but the joint committee has also to take care of additional annual operating expenses for liabilities already contracted and extending over a five-year period amounting to $1,825,000. Deficits carried over from the disturbed years total some $275,000, so that a total of $2,500,000 is the goal desired to wipe all slates clean and insure the immediate future.

There is increasing demand for education in the Near East, and plenty of room for expansion. The situation requires generous assistance, and should have forceful appeal for those who are interested in world peace and progress.

Mr. Cleveland H. Dodge is chairman of the executive committee of the Fund, and is supported by a representative and substantial national committee. The office of the Fund is at Room 1402, 18 East 41st Street, New York City.

THE FRAGRANCE OF BROKEN ALABASTERS.

Mrs. Carr-Harris.

As he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. Mark 14. 3.

Six hundred and forty-seven years ago there lived a saint, Mechthilde of Helfede, who wrote many precious things about her Lord. Among her unpublished manuscripts was found the following:

I kneel on the golden floor of heaven
With my box of ointment sweet:
Grant unto me, thy much-forgiven,
To kiss and anoint thy feet!
Where shall I find that ointment rare,
O my beloved One?
Break thou my heart, thou wilt find it there:
Rest sweetly there alone!

She then represents the Lord as saying:

There is no embalming so sweet to me
As to dwell, my well-beloved, in thee!

In a convent in southern Germany Mechthilde had discovered the blessed truth revealed to the greatest of the apostles, and which he has passed on to us in the following words: "Thanks be to God . . . . who by me sends forth the knowledge of him, a stream of fragrant incense throughout the world, for Christ's is the fragrance which I offer up to God." "I live, yet not I, Christ liveth in me," "but this treasure is lodged in a body of fragile clay" (2 Corinthians 2. 14-16; 4. 7, Con. Trans.).

What profound meaning is wrapped up in the words! That he whom the heaven of heavens cannot contain should graciously condescend to dwell in bodies of fragile clay would seem to be beyond the wildest flight of imagination. It is an absolute fact, and not only does he dwell there, but

As some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So when he dwells in a human heart
All heaven's own sweetness seems around it thrown.

Think of being so filled with Christ as to be always diffusing that holy life of his! There is a legend of a Levitical priest who loved to get into a crowd, for as soon as the aroma of the holy anointing oil was perceived a hush would come over the people and they would say, "There is a man of God among us!" Would that every member of the body of our Great High Priest might so share in his anointing "with the oil of gladness above his fellows" that even the world might be conscious of his presence in us!

Our greatest lack is that we are not filled, possessed, controlled by God. The crowds do not sense the fragrance of the

hidden life of God. Even those in our own homes are disappointed often because they do not feel the abounding life of love pulsating from the heart of infinite love through us to them. Why is this, when we might be "made full in him"?

It was in his death that the ineffable sweetness of the Lord was manifested. The rose must give up its life, be crushed and bruised into worthless leaves to give forth its deepest fragrance. Between fifteen and twenty thousand roses would be required to make as much attar of roses as Mary's alabaster box would have held. "It pleased the Lord to bruise him," because it pleased the Son to be bruised.

The Father, Son and Spirit had, among others, one outstanding purpose in the cross, —to demonstrate for time and for eternity God's holiness and intolerance of sin, his love for us in making reconciliation and access into his presence possible, and this through crucifixion with him by faith, which leaves us dead to sin, to self, and to the godless spirit of the age.

What it meant to the Father when his Son "made his soul an offering for sin" is shadowed forth in the sweet-savor offering of Leviticus 2: "And when they will offer a meat offering unto the Lord his offering shall be of fine flour (that is, wheat threshed, crushed, bruised), and he shall pour oil upon it and put FRANKINCENSE thereon, and . . . . the priest shall burn the memorial of it upon the altar to be an offering made by fire unto the Lord."

The sweetness to God of this offering of his life once for all was symbolized in the frankincense for which it ever stood. We are told in the Word of what incense was composed, but never what frankincense was. It was the fire which manifested the sweet savor of this offering.

It is not surprising that the Father drew aside the curtains of heaven and said to an astonished world: "This is my beloved Son, my Chosen, in whom my soul is delighted" (margin).

Dear fellow-members of his mystical body, in him and he in us, we too share that delight! The Father is simply delighted with you and with me because we have been crucified, bruised, obliterated on Calvary in him as our substitute. There is no crucifixial process to be worked out in our lives by means of penance or self-austerities. In him we have been crucified, and now we live, yet not we, "Christ liveth in us," and his is the fragrance that we may breathe out in blessing to others.

How little did Mary or Paul or Mechthilde realize how they were breathing forth to generations unborn the life that is Christ!

Still less did Virginia Field, of whom it was said: "The earthly prayers and deeds of love are at an end, but the church has the legacy of her out-poured life of faith and devotion. The fragrance of so full a savor of Christ persists, and we are bathed in its odor. What a work of grace she was! Unto thee, O Lord, be all the glory of that beauty of presence, bearing, expression, that sweet magnetism, that unconscious queenliness, all clothed with the humility of Christ! She was sweetness itself without effort."

Still less did the humble and unassuming mother of the late Bishop of Durham dream of the far-reaching influence of her life, shut out from public ministry for Christ and shut in with a large family and no help, but through the tribute of a sainted son comes the following:

"A name, a face, a presence rise in my soul. I see a life in its radiant but unconscious beauty FILLED WITH GOD: open to every whisper, to every touch that said, 'I want you,' and hidden, deep hidden, morning, noon and night in the secret of the Presence. That life was a long miracle, and long the track of light it left behind it to the praise of him who shone out from its deepest depths."

Bickersteth, in his description of the Father's anointing of the Son for his earthly mission, said:

As he spake, a cloud
Of fragrance, such as heaven had never known,
Rested upon his head, and soon distill'd
In odors inexpressibly sublime.
Dewdrops of golden balm flowed down
His garments to their lowest skirts, and filled
The vast, vast heaven with new ambrosial life.
And for a while, it seemed a little while,
We knelt before his footstool, none except,
And from the fountain-head of blessing drank
Beatitude past utterance!

Oh that in ever deepening measure he may be not only much TO us but much THROUGH us!—"China's Millions."

THE BLOOD OF CHRIST.

Rev. R. Wright Hay.

The earthly life and the example of our blessed Lord are of infinite value in connection with our salvation, but it should ever be remembered that it was by his death upon the cross—the shedding of his "Precious blood,"—that the atonement for sin was made. This will be evident from the following passages of Holy Scripture:

How is the church described in the Bible? "The church of God, which he hath purchased with his OWN BLOOD." Acts 20. 28.

How is the central ordinance of the church of God described? "As often as ye eat this bread and drink this cup ye do shew the Lord's death," and of the cup the Lord says, "This cup is the new covenant in MY BLOOD." 1 Corinthians 11. 23-26.

How does the Saviour describe what is involved in saving faith? "Whoso eateth my flesh and drinketh MY BLOOD hath eternal life. . . . . He that eateth my flesh and drinketh MY BLOOD dwelleth in me, and I in him. . . . . Except ye eat the flesh of the Son of man and drink HIS BLOOD ye have no life in you." John 6. 53-56.

How does forgiveness come to the believing sinner, according to the Scriptures? "We have redemption through HIS BLOOD, the forgiveness of sins." Ephesians 1. 7, and Colossians 1. 14.

How is the believing sinner justified before God? "Being justified by HIS BLOOD we shall be saved from wrath through him." Romans 5. 9.

What is the ground of such justification and salvation? "Christ Jesus, whom God hath set forth to be a propitiation through faith in HIS BLOOD, to declare his righteousness, that he might be just and the justifier of him which believeth in Jesus." Romans 3. 25, 26.

What is the guarantee given in Holy Scripture that the sinner who believes in the Lord Jesus Christ is saved? "The God of peace . . . . brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the BLOOD of the everlasting covenant." Hebrews 13. 20.

How is the fellowship between God in his holiness and the believer in his life on the earth maintained? "If we walk in the light as he is in the light we have fellowship one with another, and THE BLOOD OF JESUS CHRIST his Son cleanseth us from all sin." 1 John 1. 7. "Obedience and the sprinkling of THE BLOOD OF JESUS CHRIST." 1 Peter 1. 2.

How is the believer's right of entry into heaven, and his assurance of it, set forth? "Having boldness to enter into the holiest by THE BLOOD OF JESUS." Hebrews 10. 19.

What is the ethical ground of this distinctively Christian assurance?

"Christ by HIS OWN BLOOD entered in once into the holy place, having obtained eternal redemption for us. . . . . How much more shall THE BLOOD OF CHRIST purge your conscience!" Hebrews 9. 11-14.

What is the theme of the "new song" sung before the throne of God in heaven? "Thou wast slain, and hast redeemed us by THY BLOOD out of every kindred and tongue and people and nation." Revelation 5. 9.

How do sinners of mankind come to that blessed position before the throne of God? "They washed their robes and made them white in THE BLOOD OF THE LAMB." Revelation 7. 14.

How are Satan and all the powers of evil overcome in this present evil world by saved sinners? "They overcame him by THE BLOOD OF THE LAMB and by the word of their testimony." Revelation 12. 11.

How is the power of the law of Adamic heredity in the life of the saved sinner broken? "Ye know that ye were redeemed from your vain manner of life handed down from your fathers with THE PRECIOUS BLOOD OF CHRIST." 1 Peter 1. 18, 19.

"Unto him that loved us, and washed us from our sins in HIS OWN BLOOD, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever! Amen." Revelation 1. 5, 6.—"The Bible Call."

Christians are living far too much in the newspapers and far too little in the Bible.

THE REWARD OF ADVENTURE.*

Rev. James Reid.

And very early in the morning the first day of the week they came unto the sepulchre at the rising of the sun. And they said among themselves, Who will roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away. Mark 16. 2-4.

This is one of those stories which refresh our lives. It falls like rain upon hearts that have been saddened and shamed by the hatred and ingratitude that raged around Calvary like a cruel and hungry sea. It is a simple story, but it breaks out a window for hope about a world which has revealed in the cross its dark abyss of selfishness and blindness. It is one of the things that help us to believe, even when things are at their worst, there is still a root in the blackened desert of human life which God can nourish with his love into grace and beauty.

For these three women Jesus was dead. It was all over with them. The dream that had broken into their lives and changed them was gone, and all they had left was a memory which would never die. His living, loving spirit was gone, except what they had caught of it in their hearts, like an imperishable flower. But there was something still that they could do,—they could cherish his memory. So off they set, as soon as the sun had risen.

It did not seem to occur to them till they were nearly there that over the grave was a great stone which would need to be rolled away. Suddenly it struck them. "Who will roll away the stone?" For a moment they were at a standstill: it was a staggering thought. All their journey would be for nothing. Why had not someone thought of it before?

But in spite of the obstacle that pulled them up, they went on. That is the point. They went on in face of the impossible thing. They went on, and when they came to the sepulcher they looked, and they found that the stone was rolled away.

Now that is a wonderful story. It is one of those stories that throw shafts of light here and there and all around into the hidden world of spiritual realities which is the real world. We are in the region of miracle, but we always are in the region of what the world calls miracle when we are living, as they were living, in a world of love and adoration. There are discoveries which are made to people like these women, with their blind loyalty and their unquenchable love, which are hidden from the wise and prudent with their logic and their worldly wisdom.

Two things strike us, throwing their light upon our way.

The first is that these women were obeying, when they went to the sepulcher, the impulse of love and faith.

They were doing what looked like a foolish thing. They had forgotten about the great stone that stood between them and the achievement of their loving purpose. If only they had thought, if only they had used their reason and planned the thing out, what then? They might never have gone to the sepulcher, and they would have missed the greatest experience of their life, and for once, at least, their reasoning would have been wrong. There are times when you can be sure cold reason is no guide. It is a good servant when we bring it to the support and the understanding of those sacred impulses of the heart. But when the heart speaks, and faith and love and adoration and a great loyalty, which is born of the spirit of Jesus Christ, are leading us to some deed of service or some belief, then to disobey at the dictates of what we call reason or logic is to stultify our souls, and to miss the greatest experiences and achievements of life. When their hearts said Go! they asked no questions. They allowed love to blind them to the difficulty. Love saw no stone, and love was right,—the stone was rolled away.

The other thing is this, that God, who had put that instinct into their hearts, was working there in the darkness of that sepulcher, and that was why the stone was rolled away.

God in Christ was working at the other side of the difficulty, unseen but active. The two things which go to make a miracle were going on together,—their loyalty and God's power and love. Jesus Christ whom

* Northfield General Conference.
Mr. Reid is a Presbyterian minister in England.

The First Easter Dawn.

they sought had risen from the dead. That is the kind of thing which is always happening. Christ was seeking them as they were seeking him. These two activities were part of one process, as they always are. Every act of faith and love is but a link in a chain which is a movement of God's purpose of love. And the impossible happens: the prison is shattered, the paralysis is gone, the mountain is removed, the stone is rolled away.

God Involved.

Now that story is more than a story. It is a parable, and it has a message for our life. It suggests to us that every impulse of faith or love, or what we call duty, is something in which God is involved, and if there are difficulties in the path and impossibilities, God will see to them if only we will go on.

That is a great principle to hold in our minds in face of what we call the difficulties that stand in the way of duty or of love and faith. Some of the obstacles that stand in our path are only imaginary, or in part imaginary. They are the creation of fear or doubt or the unwillingness to go. They are like the specter of the Brocken, the terrifying shadow which the traveler sees in his path, and which is only the projection of himself upon the mist that shrouds the mountain side. Many of our difficulties are like that. They are self-created. And before a true man will allow them to daunt him, he will question his own sincerity. Does he really want to go, or is he afraid of the trouble or the risk?

Sometimes imagination heightens the difficulties that are already there. "The slothful man says, There is a lion in the path." It is wonderful how many objections we can urge against going a road we are afraid or unwilling to travel. But when we set our face to the road, they vanish, for they are not really there at all, and the act of courage or faith dispels them in the very act of facing them.

But there are other difficulties which are real enough, and they beset us all. That is the nature of our life. It is a fight, a struggle. We progress by the very process of overcoming difficulties. Obstacles, for a man of faith and love on the way of his impulse, are often the signposts on the road God means him to travel. They point the way of progress. They may be the indications of some discovery or some victory which God is calling us to make or to win. They are there for the purpose of being overcome, and in the very act of facing them and overcoming them we break our way into some richer and better world. They give us something by the very act of facing them, a new element in experience, a new power by which we shall be the more able to enjoy and to use the fruits of victory.

Do you not think that these women won something by that blind adventure of faith and love with which they faced the sealed tomb, which made them more worthy of the friendship of Jesus Christ, and more able to appreciate the risen Lord? Or take David Livingstone. At the beginning of

his career his work lay in the southern part of Africa. To the north stretched the great Kalahari desert, which no man had ever crossed. They told him it was impossible, but his heart called him that way, and he went, and he got through. It was a tremendous struggle of faith and love, a tremendous adventure with the risk of death. But do you not think that this very struggle to get through, this very adventure against what seemed the impossible, gave Livingstone something,—a courage, an experience, which enabled him to face other things, and to overcome the debasing, degrading, cruel conditions among the swamps and the forests? God means to give us something in the getting through, and God means us to get through.

For here is the other truth, that God is working there behind that difficulty. Our faith and love bring into play the mighty operation of the divine Spirit.

Have you a difficulty at this moment which has the look of an impossibility? Is there a troublesome way which your heart tells you God means you to face? Then go and face it! Never mind the stone! "Who will roll it away?" you ask. God is working there. And you can be sure of this, there is a larger experience waiting for you, there is a deeper courage, and there is a real victory: for when you go, if you go on long enough in this adventure of faith, you will find that the stone is rolled away.

That is the way in which great achievements have been made. Take, for instance, the story of any great invention. The difficulties were so enormous that you wonder, as you read, how the inventor ever went on. But in every true scientist's heart there is a faith that the way out is somehow open if he will go on, that the thing can be done, and that nature is helping him, seeking to unfold her secrets. God is working there, seeking to reveal himself. And that is the way the great spiritual achievements have been done. Read the story of Wesley, for instance. Take his diary. It is a record of obstacles overcome, and overcome by what seemed a miracle of God. There were howling mobs to face, and obstinate officials, and prejudiced clergy. People who were concerned for his safety used to meet him and tell him how impossible was the task of preaching the gospel in a certain place. But he went on, for he came to learn that God was working there, and it only needed his faith and courage to roll away the stone, and produce a change in a city which was like a rising from the dead.

It is a principle, and it works all through. We live in a universe that responds only to faith and love. The real treasures of the world are all behind locked doors, of which there are no other keys but these.

This principle works, for instance, in the common world of our discouragements. How many people there are for whom life is just one long story of trouble! They have had sorrow maybe, and their heart is centered meantime around a grave. They cannot hear the singing of the birds for the aching of their own grief, and they have found one thing befalling them after another till they are tempted to say hard things about life and God's world, and to settle down to nurse their troubles till the curtain falls upon their night. But that is the wrong way. Is not the dark outlook on life the very thing that prevents us from finding the good of it? When the heart is tuned only to despair, nothing can awaken in us aught but minor music. We can be sure—that is the message of faith,—that even out of trouble there is a resurrection if only in faith and love we go forward and dare to believe in it. Be sure God is working there behind that stone that seems to hide the goodness of the world, and as you go flinging yourself into the service and the faith to which your heart calls you, you will find you are in the region of miracle, and the stone is rolled away!

The same thing is true of our relations with one another. How many stones there are in the path of a real friendship and brotherhood! There are some you long to help, but you do not know how they will take it. It is hard to get inside the shell of their reserve. They are difficult people. They have a strange temperament, and so you stand back wondering. Who will roll away the stone? But go on and face it, and the stone will be rolled away, for God is working there, and he is waiting for the faith and love that will bring him in.

That was the way that God took himself. That is the meaning of the cross. There

was a stone in the way of God's friendship with us, the stone of man's blindness and hardness, and how did he meet it? Not by standing back and waiting, but by a great adventure of love, which is the cross, whereby the stone that seals the spirit of man in the prisonhouse of its own blindness is met and rolled away in a great repentance, which is God's reward for his great adventure of love.

I do not think there is any other way to solve our problems of human strife and unbrotherliness but that. It means an adventure of goodwill on the part of those who are open to God's prompting. The strife and friction of the world today, industrially, internationally, call for an adventure which shall bring us into the region of miracle. Nothing else will do it. There is a power which responds to our trust in one another, and to the spirit of goodwill, which is divine. God is working there in response to our faith, in the heart of the classes and the masses, in the heart of the nations, and he is waiting to roll the stone away which blocks the path of progress and reconciliation. Love works miracles, trust works miracles.

There is an incident in the life of William Penn, the Quaker, which has been repeated time and again, and is just this kind of story on another scale. He went to America in a great adventure of love, and founded the colony of Pennsylvania. There he built the capital, which is called Philadelphia, the city of brotherly love. His first task was to subdue the Indians, whose opposition was the stone that lay in the path of progress and freedom. He was told he would have to conquer them, and he made up his mind to conquer them, but to do it in his own way. So he went out, unarmed, and met the chiefs, to the amazement of all his advisers. And the miracle happened. They flung away their weapons. He told them he sought nothing but their friendship, and that neither he nor his friends would ever do them an injury, and the bond was made that was never broken.

We live in a world that will respond to the adventure of trust and love in our relations with one another, and to nothing else in any degree which will bring progress. Try it and see! Is there a stone in the way of your friendship or the service you can do? Do not ask, as you stand back, who will roll away the stone! Let the heart have its way, for God is working there, out in the world that looks so stony and cold in its prejudice and scorn. And when you go, the stone will be rolled away.

The Friendship of Jesus Christ.

But there is another adventure to which love calls, the adventure which will bring us the friendship of Jesus Christ.

There are many to whom the living friendship of Christ means nothing. Perhaps you would fain find it, but somehow it seems beyond you. It may be you are listening to the reasoning of your own mind as you look around the world, and it tells you that it is absurd to think you can get into touch with an unseen and eternal spirit. It may be you have been listening to the scepticism which tells you the story of the resurrection is a fairy tale, and that Jesus lies dead "in some lone Syrian tomb," as Matthew Arnold put it. Or you have built up some system of thought about the world which has no place in it for the risen Jesus, though the thought of the finest minds today in the region of philosophy is opening its windows to the air of faith in a spiritual interpretation of life. But perhaps you long for this experience. Only these things in your mind, and the things you have heard people say, and the hard facts of the material world stand in the way; and meantime prayer seems foolish, and the friendship of Christ an experience which is beyond you.

Now there is a way into it for every serious mind. It is the way that these women took, with their adoration and their love. They did not believe he was risen. They never dreamed he could come back to them. They had no thought of that meeting in the garden. They only wanted to lay a tribute on his dead body to his memory, and to keep alive in that way their love and adoration, and their loyalty to the vision of life they had seen in him. And things were against even that. But they went on. They let love and adoration have their way, and because these are not born of this material world, but are indeed a spiritual adventure, they came into the region of miracle, and the stone was rolled away. They found the fellowship of the

risen Christ the most precious, ennobling, satisfying experience of life, which turned them into saints and heroes, and made their lives radiant with the light in which there is no darkness at all.

They followed the pathway of adoration and love. There is the pathway for us into that same experience. We begin by a reverence for Christ. Who is there with an open mind who has not that? We begin with seeing the wonder of his life. Who is there who has seen him that has not that? Perhaps I am speaking to some who have that, but nothing more. As for him, he is buried in a book, and the centuries roll between, and the dust is on his tomb. He is merely the greatest Master of life whom the world has produced, the most radiant spirit among the sons of men. But go on! Go on to know more of him, to become familiar with his life, his spirit, even in this book which seems at first a kind of tomb! Go on seeking to understand him better, to be loyal to his message, to catch his spirit! And lo! as you go, this book which seems to imprison him will become like a grave which gives up its dead, risen and radiant, and entering into your life with a personal love, a personal challenge, a personal fellowship. The stone will be rolled away.

There is no religious experience, no knowledge of Christ as friend, that does not come by this adventure of love and adoration, which breaks into faith and experience. Many people who have hardly believed in God, have had a glimpse of this. Professor James almost goes as far as to suggest that our very faith helps God to be, which is only an exaggerated way of saying that God becomes real only to those who will trust the instinct of their own love and reverence, and follow where it leads, which is to Jesus Christ,—for that is where love and reverence always end before long. Go on to seek, go on to follow, go on to trust, and the stone will be rolled away!

For the living spirit of Christ is working there, there in your heart, there in the world into which he came and which has in it, even now, channels of his spirit. God is out to meet you in Christ behind that stone of unbelief and doubt which lies upon your heart. That is the great truth of the story of Christ. God is out in the world seeking for men, as Christ was out in the garden seeking for Mary and the rest who came trembling to do him honor. It is he who works the miracle of this fellowship, —he whose own Spirit has put in our heart the love and adoration by which we will not let him go, and he and we are bound together.

> Only unspeakable love,
> Only the love divine,
> Finding response in mine,
> Lifteth above.

Faith is a risk. It is an adventure. It is a kind of folly. "Who will roll away the stone?" Never mind the logic and the voice of reason for the moment: get the experience! Reason will find a place for it. Go on, and you will find that the stone is rolled away.

That is the reason why there are so many people who do not know this experience of Jesus Christ. They do not go on and out in an adventure of faith. They do not follow the deepest instincts of their hearts. They are so easily put off.

Some years ago, two scientists set up their wireless instruments for the purpose of listening for voices out of Mars. All night long when Mars was nearest they listened, and there was nothing but silence. But still in their hearts, says a writer, there are scientists who cherish the hope that some day they will hear. Some day "that gulf of silence will become a bridge" across which they will carry the standard of new discovery.

Would that we learned that optimistic faith in the things of the spirit! Would that we laid hold of that unconquerable hope and went on! For surely, some day, the gulf of silence will become a bridge into a fellowship with Christ, which is the very meaning of life.

Dear Friends and Editors,

I wish to say very much thanks for the rich magazine which is me visiting and helping for the work of the Lord in this dark south country. I am receiving it regularly, and I am very consolated by it. Thank you very much, and those who are helping the growing of the kingdom of our Lord!—E. A., Brazil.

THE GOING CHURCH.*

Rev. Len G. Broughton, D. D.

I want to take for my text for this service a few words in the 46th verse of the 26th chapter of the Gospel according to Matthew. Of course in using this text I am endeavoring to address myself to those who are interested in church work, and who are desirous of seeing the church succeed in her undertakings. In this verse we have our Lord's words to his disciples as follows:

"Let us be going!"

When we take up the gospel story and begin to study the life of Christ, we are impressed at the very outset with the fact that Jesus was on his way to a definite and fixed goal, and that everything he did from the day of his baptism until the day of his final reaching of that goal was with a view of making that goal stand out with more clearness and vividness, so that the world might not mistake it.

In a certain sense Jesus was a very restless man. He was, of course, always fully restful, but restful in his restlessness. There was something that panted and pulsated in his soul all the time until he accomplished the thing which he had come to this world to do.

We see him when he starts out after his baptism gathering his disciples around him. To these disciples he gave what we call the Sermon on the Mount, in which he announced the ethic of his kingdom. Following this the rest of his life for the most part is taken up in revealing the attitude of his Father to human need. If you study carefully with that in mind, you will see that every day of our Lord's life, from the time of his preaching the Sermon on the Mount until his death, he was in one way or another attempting to unfold to the world of human need the attitude of his Father to it.

Then we find him one day making, as it were, a sudden leap from this world of human need as it had pressed round about him every day, to the accomplishment of his goal, the thing for which he had come to this world, namely, his cross. For Jesus Christ came to this world with that in view. Everything else that he did was incidental to that, and was for the purpose of enabling the cross to stand out with greater clearness and more vividness and power and love. His goal was the redemption of the world, to pay the penalty for human sin, your sin and my sin.

Now, just as it was necessary for Jesus to have a fixed and determined goal ahead of him toward which he was ever moving, so is it necessary for us if we would make the most out of our lives. It is necessary for us in every walk of life that we keep ever before us a goal, and the higher the goal, the better the living. If you forget everything else that I say tonight, do not forget this one thing that I am now going to say: The altitude of your goal, beloved, will mark the attitude of your going! Think that through, and see how much truth there is in it! Think it through in every department of life! I am going to repeat it: The altitude of your goal will mark the attitude of your going. The higher your goal, the higher your living. The holier your goal, the holier your life. On the other hand, the lower your goal, the lower your living. The baser the goal you have in view, the baser will your life be.

When I am thinking on this line, I never can get away from that lad in our Southland who was brought before his teacher one day for some mischievous act. His teacher said to him:

"Tell me what you expect to make of yourself anyhow when you get to be a man!"

He said: "Well, I expect to go to college when I get through with this place."

The teacher said: "What are you going to do when you get to college?"

"I am going to graduate."

"What are you going to do when you get through college?"

"Then I am going to a university."

The teacher rather laughingly said: "Well, what are you going to do when you get to a university?"

He said: "I am going to graduate there."

---

* Northfield General Conference, 1924.

Dr. Broughton is a Baptist pastor in Jacksonville, Florida.

"Then what are you going to do?"

"Then," he said, "I am going to study law."

"Oh, is that so? Then what are you going to do?"

"Then I am going into politics."

Then it was really time for the teacher to laugh if there was any time to laugh, but he didn't. He said:

"Ah, then what are you going to do?"

He said: "I am going to stay there until I get to be president of the United States."

Now, listen! He never got to be president of the United States, but was his life a failure because of the altitude of his aspirations? No! He did get to be president of one of our greatest universities, and he never would have got to be president of that university if he had not had pulsating in his heart that insatiable ambition to be president of the United States.

My friends, just as it is true in that phase of life, so it is in our religious life. The altitude of our aspirations or our goal in our religious life will mark the attitude of our religious going. We never get any higher religiously than we aspire to get. We may never get as high. Our Lord, you remember, put the goal very high. He put the goal higher than any man can reach, and he knew it when he put it there. He said, "Be ye perfect, as your Father in heaven is perfect!" He put the goal as high as perfection. He knew that we by trying to reach that goal would get higher than we would if we were to strive for a lower goal.

But somebody says: "Will it do us any good to be disappointed like that?"

Well, let us go back into the Old Testament for a good story! I like a good story, whether it comes out of the Bible or whether it comes out of human experience. God somehow speaks to me through stories, very often.

David is thinking upon the greatest scheme that ever pulsated in the brain of a man, the scheme of building a temple. He planned for it, he labored for it, he talked about it, he dreamed about it,—but he never saw any two pieces of timber brought together in the erection of it. His whole life was practically spent in thinking about the magnificent temple, the place of God and for the worship of God. He died, and did not realize his expectation, his plan, his goal. But listen! After this his son Solomon comes upon the scene and builds the temple, builds it upon the plan of his father David. And do you remember what he said with regard to his father David, a most wonderful tribute:

"Inasmuch as it was in the heart of David, my father, to build the house of God, it was well with him."

Well with him to die a disappointed man? Yes, if you call that disappointment, for David was a better man for his thinking than he would have been had he been thinking on other lines. No man could think the thoughts of David, no man could dream the dreams of David, no man could plan the plans of David with regard to a place in which to worship almighty God, and keep on thinking and dreaming and planning, and not be a better man than if it had been otherwise.

That is what the apostle Paul means when he says: "If there be any virtue, if there be any praise, if there be anything good, ... think on these things!" Why not think upon vile things? Why not think upon ugly things? Because the apostle Paul, while he may not have claimed to be any sort of psychologist, was yet psychologist enough under the inspiration of the Spirit of God to know that as a man thinketh in his heart, so is he. Our modern psychology thinks that it has run upon something new when it tells us that as a man thinketh, so is he. The Bible enunciated that principle long, long ago. As a man thinks and plans and struggles and strains and reaches for that which is high and holy, beyond his reach though it may be, he becomes a better man, though he may fall far short of the accomplishment of the thing than he would have been had it not been so.

And, my friends, just as it is true with us with regard to our own individual lives, material and spiritual, so it is with regard to our church. The one great trouble with the church of our Lord today is that it is too easily satisfied.

Members are not thinking so much about gaining: they are thinking, "O Lord, help us to hold our own! In the day of struggle that we are passing through, oh that we may be able to hold our own!"

Some of the folks in my church, when I

would get a little bit (as they thought,) over-enthusiastic on these lines, were fond of quoting to me the words of Moses to the children of Israel when he stood there by the Red Sea and heard the rattling of the hoofs of the horses of Pharaoh's army behind him, and looked out in front of him and saw the great sea, and there was no way to get across and no way to retreat. You remember what Moses' word was, "Stand still, and see the salvation of the Lord!" So my folks said to me when I was a bit over-zealous, as they thought, "Pastor, just remember the words of Moses, 'Stand still, and see the salvation of the Lord!'" And they would have liked it a great deal better if Moses had said, "Sit down, and see the salvation of the Lord!"

One day when they were quoting those words to me, I said:

"Look here, I have had that flung at me enough! I want to go back there with you and see what Moses did say, and how came Moses to say it, and whether God had anything to do with it or not."

And we found that God never told Moses to say that at all. I have no doubt he trembled while he said it. And immediately God broke in upon the word of Moses, and said:

"Why stand ye here crying? Speak unto the children of Israel that they go forward!"

That is the word of God. God never told any man to stand still and see anything. God never told any church to stand still and see anything. To stand still means to do absolutely nothing, not even to pray. God never purposes to reveal himself to any people on the face of the earth unless they are willing to put their whole strength and effort into the thing in which they are engaged.

Over in the New Testament we have another good illustration.

Jesus is standing by the grave of Lazarus. He has come there to raise Lazarus from the dead. Mary and Martha and their friends were there. There was something that they could do. There was a stone that lay across the grave, hence Jesus said to them:

"Take ye away the stone! Clear the way yourselves! Go to the end of your strength, reach your limit, and then I will have something to do!"

And they took the stone away. Now, Jesus could have blown his breath upon that stone, and it would have removed. He could have commanded it, and it would have moved. He could have stooped down and lifted it with his own hand, and it would have removed. But they could do that, and until they were willing to reach their extremity, his help was withheld.

Beloved, this is my candid conviction from my experience in moving up and down the length and breadth of the land as well as in my own church, that until we come to the place where we are willing to put our last ounce of strength and last drop of blood into the thing that we are doing, we might just as well stop asking God to help us. And we are not doing that: we are not putting our best into this thing.

What should be the goal ahead of the church of Jesus Christ? The winning of the lost to him.

You ask: "Well, is there anything else for the church to do but that?"

Oh, yes, there are a great many other things to do, but they will all come along incidental to this one great work of coöperating with Jesus in the redemption of this lost world.

And it is so easy to do it if we will just put our best thinking on the problem. If it does not work one way, then let us bring out some other way by which it may be done; and if it does not work out that way, let us work out some other way in which it can be done. Let us ever be putting our very best thought at the disposal of Jesus Christ, that he may use our best in working out the great problem of the redemption of the lost that are round about us in this world!

In our church some time ago, things began to look a bit discouraging, and one night it came to me that we should organize a junior choir. Our children had begun to drop out of church services, and it came to me to organize this junior choir and have them sing on Sunday nights, to bring the children back into the evening church services. Now, lots of you people up here in this country do not know what I am talking about, because you never see any children

in evening church services, but that is no reason why you should not, and it is no reason why you could not.

So I talked to my music director, and I said: "Let us organize a junior choir and have them sing Sunday evenings!"

We organized a choir of 125 juniors, little folks, and we trained them for two or three weeks, and got them so that they could march well and sing well together, and then we put on that service. We had them march through the church with a processional, singing as they marched from the rear to a place up in the balcony that was reserved for them; and then we gave them one or two songs in the song service all to themselves. As we brought the service to a close, we had them come down with a recessional through another aisle, and enter their robing room by another door. Each one of these children was beautifully robed, with the exception of the cap.

One night, not long after we started these children in this work, there dropped into that service the worst gambler that city had ever had. Let me tell you how bad he was! He was so bad that he had been run out of that city, and he came up to New York, and would you believe it, he was so bad, that fellow, that he actually was run out of New York! When a man gets run out of New York there is something wrong. He came back down South to his old home. He did not set up his gambling enterprise, but he was there.

Nobody knew when he would begin.

He had a beautiful home in the west end of the city, and he had a beautiful little girl that was a member of our junior choir. She had heard about that choir, and begged her mother to let her come and join it and sing. She had not been attending the church or the Sunday school, but she just wanted to get in with the rest of the children, childlike, you know; and her mother gave her consent. And so the first night that she marched out with the rest, her father was there, and he sat next to the aisle they marched through as they went to the gallery for their service.

As they marched along down the aisle, they were singing their little processional. I do not remember just what it was,—"I think when I read that sweet story of old," or something like that,—some simple little child hymn. As they marched along past her father, she just looked at him, singing, with her beautiful white robe on, and smiled at him, and tapped him on the shoulder and went on.

Now that was the first time that man had been to church in fifteen years, he said.

When we were through with the service that night, I gave an invitation, as I always do: I never let a Sunday pass, morning or evening, without giving an invitation for people to confess Christ, and the Lord always gives us somebody for the church. I gave the invitation that night, and the first person to come forward was that child's father. He was a great big chap, and handsome. He came and fell in my arms, and he had to sort of hold me, while I surrounded him. Then he sat down, and I saw one after another of my people shaking hands with him. Finally one of my deacons came up and whispered into my ear. He said:

"Do you know that man?"

I said: "No; I never saw him before."

"Well," he said, "that man is the biggest gambler this city ever had, and he was run out of this city for gambling, and he went to New York, and he was actually run out of New York for gambling."

Now that dear deacon did not have the slightest idea what it was that brought that man to Christ that night, but I did, because I saw that child when she tapped him on the shoulder, and smiled at him, and I fancied that he was her father. I had had my eye on that man all the way through.

Now, brethren, I repeat, one reason why we are making such slow progress today in the church of Christ is because we have not packed into it our best. We have not in the first place determined exactly what our goal is to be. We are just banging away, trying to do good in every possible way. The one thing that folks want to see us possessed with is a passion that cannot be put out, for souls, for the winning of men and women to Christ. When they see that we are tremendously in earnest about that, and that we are not going to be sidetracked by anything or for anybody, then it is going to be easy to get men and women to come to Christ. And until they have

thus become convinced by us, they are not going to come to Christ.

A minister said to me some time ago: "Why is it I do not get anybody now when I throw out the net? I used to get them, but I do not get them any more. What is the matter?"

I said: "Perhaps it is because people have come to conclude that you are not primarily interested in that business, that that is not your first passion."

He said: "I expect that is so. I have so many irons in the fire that I have to think about so many things and talk about so many things and do so many things I cannot give myself to that one thing."

And I said: "Oh, brother, come back and make that the one burning passion of your ministry, and you will always have men and women come to Christ!"

A friend of mine had been pastor of a church for fifteen years, and for five years hardly anybody had come into that church upon profession of faith. One Sunday at the close of the service he asked to see his office-bearers, and they remained. They went back in the room where they usually met. He said:

"Brethren, I do not know how you feel, but something has come over me! I am going to resign the pastorate of this church, or conditions in this church must change. I want to begin my questions to you by addressing myself to my senior deacon. Deacon, I want to ask you when did you ever win a soul to Christ, so far as you know?"

He hung his head and said: "I don't know that I ever did."

That question went the round of those officers, and there was not a man in that whole company that had won a soul to Christ, so far as he knew, in ten years. Officers of the church, and they had not won a soul to Christ in ten years, some of them never! Why had they been made officers? Because of their intelligence or because of their money; most likely because of their money. It is an awful thing to say. We are here at Northfield to get help and to give help, and the only way I know how to do it is to tell the truth. That is just what is happening in our churches now.

The pastor said: "Now, brethren, I am going to get down here on my knees, and I am going to dedicate myself to God for this soul-winning ministry, and if something does not change, I am going to change. I want each one of you to get down and dedicate yourself, and ask God to give you one soul between now and next Sunday, each one of you."

There were twenty-seven of them. He said: "There will be twenty-seven for us to receive here next Sunday if you will only do it. I believe God will answer that prayer, and give us that desire."

And they got down, and one after another prayed that prayer, "O Lord, give me one soul by next Sunday!"

Next morning the senior deacon went into his office, and closing the door behind him, said to his chief bookkeeper:

"I have something to talk to you about. You are not a Christian. I am a deacon in the church that you attend. I have never said a word to you about your soul, though you have been my head bookkeeper for a number of years. Say, don't you believe in Jesus Christ?"

"Yes, I do; of course I do."

"Don't you believe that he died to save sinners?"

"Yes, I do. Of course I do. I don't remember that I ever believed anything else."

"Will you give your heart to him now?"

He said: "Well, yes!"

"Will you sign this card?"

"Yes, I will."

The next Sunday when they came together they did not have only twenty-seven, they had forty-two! Forty-two people joined the church that day, won by those officers.

Brother ministers, when you go home, get your officers together and try to put on them the burden of the soul-winning ministry, of finding men and women that are not identified with the church and getting them to accept Christ! Start that movement of God in your church! Make it your goal! Never stop until it is done, and you will see a new era dawn. May God grant that it may be so!

It is far better to have your bank in heaven than to have your heaven in the bank.

A MODERN INTERPRETATION OF SIN AND REDEMPTION.*

IV. IS THE ATONEMENT A FACT?

Rev. John Gardner, D. D.

Will you read Romans 5. 6-11, 20, 21 and Colossians 2. 9-17? Note the words, "You were buried with him in baptism and raised through faith in the inworking of God, who raised him from the dead." Especially the words, "Through faith in the inworking of God."

We are all aware of the difficulties confronting people today because of the doubts that have arisen in their minds as to the validity of the Christian creeds, as to the authority of the Christian Scriptures, as to the origin of the opinions that are prevalent in the Christian field. For instance, you know the difficulties that actually exist among many within the church, as well as outside, with reference to the significance of the blood of Christ.

A generation ago people used to sing and believe:

> There is a fountain filled with blood,
> Drawn from Immanuel's veins,
> And sinners plunged beneath that flood
> Lose all their guilty stains.

Singing it produced a holy rapture, but there are people who stumble over it today.

Now, just what do you mean when you say that you believe in the blood of Christ? We take those great passages, such as the fifth chapter to the Romans or the First Epistle of John. "The blood of Jesus, his Son, cleanseth us from all sin." Just what is meant by that is not easy to define.

Some people have tried to approach the doctrine of the blood of Christ through the portals of Old Testament sacrificial systems. References to the sacrifices that were offered, and the blood that was sprinkled, and the efficacy of the blood that was so sprinkled, are common phraseology in many of our churches even today. But if you are thinking of the physical blood of Christ, of the blood as we express it sometimes in our hymns, you come to associate a special significance with the actual, physical blood of Jesus which was shed upon Calvary's cruel tree.

Now do not misunderstand me in what I am saying! I believe in the blood of Christ. I am going to show you what I believe the apostle means by the phrase in a moment, but if you are thinking simply of the physical blood which flowed from the riven side of Jesus, you are involving yourself and the church of Christ in a serious dilemma. The value of the blood of the sacrifices pertaining to the Old Testament dispensation lay in the fact that it was blood taken from the quivering flesh of a living sacrifice. No Jew ever took a dead animal to the altar of God. The spear thrust that brought water and blood out of the riven side of our Saviour was applied after our Saviour was dead (John 19. 33, 34). He had said, "It is finished!" before the spear thrust.

The phrase, "the blood of Christ," is significant of the whole sacrifice of the whole Saviour from the very moment that he became incarnate, from the very hour when the baptism was given to him by which he merged himself with those who by the baptism of John passed through the narrow gate of repentance into the kingdom of God, and heard the voice of comfort, "Thou art my beloved Son in whom I am well pleased," all through the days and weeks and months and years when his blessed hands were stretched out in benediction and healing, kind and tender hands, up to the moment when those same hands were clasped in agonizing prayer, and he cried in Gethsemane, "My God! My God! Let this cup pass from me!" on to the moment when he said, "It is finished!" It was Christ who was expressed in the blood, a living, thinking, suffering Christ. And if you do not realize that it is Christ who is your life, you are exalting a symbol above him whose character alone gives value to the symbol. We must not belittle the doctrine of the sacrifice of Christ, we

---

* Northfield General Conference, 1924.
Dr. Gardner is a Congregationalist pastor in Riverside, Cal., and writer of our "Bible Notes for Daily Devotions."

and no matter what our need, if we can secure him what else matters?

The supreme act of prayer is therefore adoration, awed and silent, still and breathless, the serene enjoyment of the beatific vision.

Obviously there is not sufficient of this experience in the lives of many Christians today. Their intense nervousness, lack of poise, and immersion in the rush of events are a plain indication that the claims of commerce on the one hand, and of pleasure on the other, are robbing them of the quiet hour, of intercourse with God.

This nervousness reflects itself in a demand for a public worship which is just as noisy and exciting and sensational as everyday life. People lose the power to "be still," and grow afraid of silence.

Readers will remember the famous chapter in William James's "Talks to Students" in which he subjects to merciless criticism the over-strenuousness of American life, and in challenge to it frames his definite and fascinating "Gospel of Relaxation." If only we could get our modern Christian society to really believe that there is such a gospel in silence!

There are certain words of Scripture such as: "In returning and in rest shall ye be saved"; "In quietness and confidence shall be your strength"; "Be still, and know that I am God"; "I was silent, and I heard a voice"; which if heeded, might provide some hope of our building the religious life of our time on the deep and massive foundation of the quiet certitude of God himself. Like most things, however, silence must be given a real opportunity to attest its value.

Many people try it, but so inadequately and so impatiently as to discover nothing in it. A common blunder is to bring to it an empty and uncontrolled mind, instead of definitely willing the stream of one's consciousness towards God. Another error is to be in too great a hurry for something to happen. The whole life of many people is such a rush of happenings that they simply cannot bear a cessation. Yet if these folk were ushered into the presence of the king of England or the president of the United States they would certainly await his time and lean upon his initiative rather than on their own. How unseemly, then, must it be to rush into the divine presence full only of our own thoughts and purposes!

The approach of God to the imperfect soul of man must necessarily be very gentle because it is the approach of the Almighty and of the Unseen. It calls essentially for the steady abstraction of one's mind from the outward to that which is inner,—or perhaps we should rather say, beyond. It involves so definite a turning round of the self from the windows and the streets of life to "the dweller in the innermost" that necessarily the initial process demands time. What one discovers, however, is that once the process of stillness is really begun, and one's strength is concentrated in its maintenance, the rate of momentum is wonderful. Anyone who has been in a good Quaker meeting can testify to this as a frequent experience. At first the unaccustomed silence is irksome to the intruder, but if he is earnest and coöperates with it he quite suddenly discovers a strange quality in the silence, a quality of calm and of weight, which deepens into a sense of overshadowing Presence as though one had stepped quite definitely into the great spaces of infinite being. Sometimes in the neighborhood of such a meeting there may be a great deal of noise, unavoidable noise, but as surely as there is one discovers the silence overpowering the noise, or rather using the noise as a margin of sound that only deepens by contrast the wonderful silence in which one's soul is enveloped. One can only describe the experience as similar to that of Elijah upon Mount Horeb, when, after the thunder of the storm and the vivid sensation of the fire, he discovered God in "a sound of gentle stillness," in "a silence with a voice," an absence from self which throbs with the presence divine.

As a writer greatly gifted in things of the Spirit has said in giving direction for silent prayer: "Wait still upon God! Open your heart to him, let the light and warmth of his love flood your mind and heart and soul as silently as the flower opens itself to and drinks in the light and warmth of the sun and becomes itself truly beautiful, and thereby so rest in the conscious thought of your living union with him in Christ! In the silence you may sometimes come to feel as if the whole world were vibrating with

If you go to another great denomination and read its articles of religion you will find that the article which relates to the atonement sums it up in this, that what Christ did was to reconcile God to us. The one church says it is to reconcile man to God, the other says it is to reconcile God to man.

Or take another of the great documents of the church, the Augsburg Confession. A great many people are followers of the Lutheran churches, and they are deeply indebted to a confession of this kind, in which it says that God forgives our sins out of love of his Son. On the other hand, the apostle in the passage I read to you says that God commendeth his love toward us in that while we were yet sinners, Christ died for us.

You see, then, how easy it is to take certain words out of the Bible, and in solemn assembly, profoundly impressed with the need of facing the fact of the atonement, believing in it,—for all of these people believe in it, and would die in defence of it—all these people have experienced its regenerating power, all of these people are saved because there is such a thing as the atonement,—yet when it comes to deliberating bodies trying to define it, some will say it is man who is being reconciled to God, others will say it is God being reconciled to man; some will say it is God's love for his Son, others will say it is God's love for sinners. Now what are you going to do? It is so profound a problem that we need to think our way carefully, soberly, reverently, right into the very heart of it.

Now may I take up what I have been trying to develop, and show you how I think the church of Christ has come to an apprehension of this most serious and most vital question? Let me remind you of what I have tried to teach in the past addresses. We are in a cosmos, a universe. In this universe there is present a constantly unfolding, eternal purpose of God. At the heart of the universe is God himself, of whom, to whom, and for whom are all things. We can only understand what that purpose is toward anything that is a component part of the universe as we are able to appreciate the end for which that creature is intended, and to which it should attain if it is to be a perfect thing. Thus, if you are dealing with plants, unless they come to the point of blossoming, of fertilization and of seed, they are not perfect.

Some years ago I was spending a holiday in Holland, and went into one of those great warehouses where thousands of bulbs are collected for distribution all over the world. I saw certain rare bulbs that had been brought from the Himalayas, and some from the valley of the Amazon. They had cost thousands of dollars to discover and collect. Those bulbs being brought back were cultivated, and I saw some which had cost a fortune, and yet they were being thrown on to the scrap heap. The reason was that they were barren. They had not the power to attain unto the end of their being, and therefore they were a disappointment.

However high you climb, you see this thing going on in the world. There is nothing in the world that you dare to despise. All things come from God, and all things are sacred. When you come into the region of man, you have to determine what man is. If he has no spiritual nature, then his responsibility does not reach beyond the point for which he was intended. If he is liable to the charge of neglect of duty, if duty is an obligation, the man is ethical, and he is responsible in the ethical sphere. He misses the mark or he makes the mark there, and the power that is in the world is expressing itself and must be interpreted in terms of duty. If the man is not possessed of a sense of duty, then his responsibilities are lower down. Whatever the man is in his ultimate expression, there is your standard of judgment of the man, and there is the man's need of redemption. It may be he only needs a physical redemption, it may be he only needs a mental redemption, it may mean he only needs an ethical redemption; it may mean he needs a spiritual redemption. If he does —and I think we have seen that he does, I do not know a leading modern scientist or philosopher who is not admitting today that there is something in the higher regions of being, something spiritual that must be reckoned with,—then you are in a sphere where you have to recognize either an approximation unto the end or failure in the end: and we all know as we seek the full development of life on the human sphere

in Christ that we have fallen short of that. There are degrees of failure. Some men have attained to a certain height of spiritual devotion. Others are lower in the scale of spiritual experience. We see the differences among ourselves. But the best of us, when we have come to compare ourselves with him, have had to say, "Depart from me, for I am a sinful man, O Lord!"

Now, in this world of ours, this world of spiritual experience, if there is anything that is interfering with what is right and true and beautiful and perfect, it is not a solitary act, it is a cosmic act and it is a cosmic interference. If I am a sinner, I am not a sinner by myself; and when you are dealing with my need, you are not dealing with my need just as myself. I belong to you, and you belong to me, and we all belong to one another; and wherever there is sin there is pain, suffering, weakness, disease, danger. We all have sinned and come short of the glory of God.

Now, that is true. You cannot have a sinner in any society who is not affecting directly and indirectly the whole society of which he is a part. We sometimes think that if we get drunk it is our individual business and our individual responsibility. We think if we do some sensuous or sensual act, it is our sole responsibility. It is not. We are sinning not only against our own body, not only in our own private sphere: we belong to one another, and we are involving everybody in what we are doing. That is an absolute, scientific law. You cannot get away from it.

If that is so, there is involved in us a solemn responsibility, and the transgression that we commit becomes a heinous transgression, and it requires a cosmic act to release us from its power. When you trace that through, you will see, not only in the region of sin, but also in the region of life and peace, that these things belong to the same cosmic process.

Let me show you what I mean, first in the individual case.

Supposing someone in this assembly were suffering from some physical disability, what would you do with him if he had pain? Would you simply inject an opiate that would still the nerves, and would you say that from outside you had done some good thing for the person simply by stilling his nerves and making him insensible to pain? Would that kind of peace be a true peace? In order to bring real peace to a pain-racked body do you not have to restore health? And the peace that comes into our life, if it is a physical disability we suffer from, is a peace of condition rather than a peace that is imposed from outside.

That is true in the mental sphere. You can give a person a soporific for the mind when he is distressed, but if you want to help him you must remove the cause of his sorrow and agitation and doubt and fear.

And in the spiritual sphere, when we read about the peace of God, the peace of God is not something injected into us, it is not something outside us that is put around us because we have not got our nerve. The peace of God is what comes welling up from within us because of the power of God, the life of God, the communion which we have with God. Because of our union with God we have peace, and he is our peace.

If you are following me in this, you begin to see just what the atonement is as I conceive it. We are in this world in which individually and collectively we have been hurting one another and frustrating the eternal purpose of God. We have sinned and come short of the glory of God. We have brought pain and darkness, misery and distress, suspicion and pride, vice and all the other evil things that come in consequence of being out of harmony with God. We have broken laws. Where we ought to be in a beautiful universe, loving and being loved, rejoicing with the dawn as the birds rejoice, we have enmity in our hearts against him who is the life of the universe. We suspect. We go about as though we were in a hostile world. We use our shibboleths: every man for himself, and the devil take the hindmost. We fight and struggle. "Whence come wars and strivings among you? Come they not of your own lusts that fight against your souls?" We are forever fighting, forever struggling, forever suspicious, out of harmony with God and out of harmony with one another.

Now, into that world there has come—in time? No: there you fail to appreciate

tion which causes widespread disease and a high death rate; and the new menace of the materialistic industrial system which imperils the life of men, women and little children. In such conditions as these there are grounds for despair and discouragement. What folly to speak of hope!

Yet for those who listen carefully are there not to be heard the sounds of running water, life-giving streams, which, seeping out through all the confusion and evil and unrest, are surely and slowly making areas of human life more fruitful and abundant.

If one wishes to preserve the attitude of hope, he would not, I suppose, turn his thought to China today, especially in its political aspect. And yet it is that very situation of which I ask you first to think.

One would indeed be foolish to attempt to "unscrew the inscrutable" in the present political chaos in China. What should be our attitude as we think of the failure of the administration and the weakness of the provincial officials in this so called republic? Surely of all the people in the world we Americans should be the most sympathetic toward China in her attempt to establish a republic. Thirteen years ago she overthrew the Manchu dynasty and started a nominal republic. The whole world knows that it is still only a republic in name, and we in America are prone to ridicule her for her failure.

Let us face squarely China's task in political readjustment, contrasting for a moment the relative difficulty of establishing a republic in China and the task which we as a people faced when we formed our republic.

We were dealing with 4,000,000 people, China with 400,000,000. We were doing a constructive work, building a new government in new conditions, with trained, skillful, conscientious leaders: China is attempting a reconstructive work, remaking old conditions, working with few if any leaders worthy of the name. Our four millions all spoke the same language: China's population is divided by barriers of many different dialects, in many cases mutually unintelligible. The geographic extent of China's people is one hundredfold greater than was ours. Yet with all these things to our advantage we fought seven years, and then spent six years in debate before we framed our constitution. It was thirteen years after we declared ourselves a republic before we elected our first president. And we should not forget that eighty years later Civil War broke out in our country, which was in reality an effort to settle the relative power of the central government and states' rights. Is it fair, then, for us as a people to be so scornful of China because thirteen years have passed and her republican form of government is still a myth? China's period of fighting was brief, in fact her revolution has been called the bloodless revolution. Fewer lives were lost than we sacrificed in the battle of Gettysburg. The guerilla warfare which is still going on in China is not incidental to the establishment of the republican form of government.

One would indeed be foolish to minimize the darkness of the present political situation in China, but one fact is clear: the situation is so desperate it is hopeful. Let us look for flashes of light in all this dark picture!

In the first place, let us be perfectly clear about one thing: there is no civil war in China today.

There is strife between the North and the South, and we of the West at once recall our own racial animosities, and conclude that like us for years to come these hatreds of North and South will persist in China. But the conflict in China today is not among the people, but among the military leaders. There are no political parties as we understand them. The strife does not arise from the hatreds of the people. Militarism and the ambitions of military governors are responsible for the present condition in China. The issue is essentially one of military ambitions and personal aggrandizement involving the military governors.

Unlike America, one of whose greatest problems lies in the race question, China has nothing of this problem. When she designed her national emblem at the time of the establishment of the republic she made it a union flag, representing the five nations of which China is composed. The five bars of that flag place all five races on a basis of equality. China feels no enmity for Manchu, Mongolian, Tibetan, Mohammedan. She has no racial differences, no impassable barriers of race or of caste to encounter before she can establish a lasting

must not confuse the mind or produce difficulty where we ought to bring life and peace.

You see my point? If you do, I should like to say another thing which is just as difficult to say without causing misapprehension, but which ought to be said in this present day for all our help. It is this:

We hear—the creeds are full of it, and Christian theology is full of it, too,—certain attempts to define the sacrifice or the atonement which is in our Lord Jesus Christ for the sin of the world, and we use certain words that are most easily to be misunderstood. Take, for instance, that big word—millions of people believe in its validity today, and would die for it,—that big word "substitution." So often you hear people say, "I believe in the substitutionary sacrifice of Christ." Now just what do you mean by that?

Some people have gone to most extraordinary lengths when they have talked about it. For instance, this is what a man once said. Listen and see where it may lead you!

He said: "Hast thou been an idolater? Hast thou been a murderer, an adulterer, a thief, a liar, a drunkard? If thou hast part in the Lord, all these transgressions of thine become actually the transgressions of Christ."

You see you can be led right away by using a certain word and losing sight of that which gives the whole event an eternal significance. You can reduce the event to an incident in time; and many of our theories, many of our interpretations of the great words of the apostles, have led us to reduce the atonement to an incident in time. Get hold of that phrase: I want to discuss it with you, "an incident in time." The result is that we come to throw emphasis upon the idea that what Jesus did upon Calvary was to pay something in an actual, immediate and definite transaction, to pay something to someone for something on behalf of someone else; and the whole thing is looked upon as a transaction between individuals who were disassociated from one another. Now, is not that very often the way in which you think of it,—that there is A, and there is B, and there is C, and somehow or other these individuals are engaged in discussing an incident? It may be my sin, it may be your sin, it may be the sin of a group, of a whole company. But they discuss it as an incident in which A contracts a debt to B, and C steps in and says, "If you, Mr. B, insist that this debt shall be paid and that I shall pay it, I will pay it whether A wants me to pay it or he does not."

Now as a matter of fact, I believe myself profoundly in the debt, in the payment of the debt, in the whole transaction whereby I am reconciled to God in and through Jesus Christ. But, as I have tried to show you, there is behind all the thinking of the Scriptures, of the New Testament, about God and man and forgiveness and reconciliation, the thinking of that which belongs to what I have called the cosmos, to the world, the universe, not simply this earth but the whole universe in and through which God is expressing himself in his eternal purpose. God is in the world, God is over the world, God blessed forevermore! And all this that is involved in sin, and all this that is involved in pardon and in cleansing and in life is involved in this great cosmos in which and through which God expresses himself in his eternal life and purpose.

That is not getting away from a personal God at all. God is a person. God is the Father. I am not reducing the idea of God to any vacuity, to any strange, impalpable, intangible thing at all. I am trying to get you right down to think about it in what I believe to be the trained thought (if I may use such an expression,) of the apostles of our Saviour, of the whole revelation that is contained in the Bible.

Now, in order to bring this matter a little closer to you, let me refer to one other difficulty which arises for the student of this problem and which oftentimes presents itself to the person outside. Let me illustrate, and of course there is nothing controversial in the illustration.

The other day one of the great religious denominations of our country made certain affirmations with reference to what it conceived to be essential Christian truth, and when it referred to the doctrine of the atonement as an essential Christian truth it said that you should believe that what Christ did was to reconcile men to God.

the presence and power of God, with absolute peace and stillness, and yet with intense and ceaseless energy."

For a little patience, therefore, the worshiper who will practise silence seriously can gain a great reward.

Geologists tell us that there are certain crystals that can only come to their perfect form through a season of great stillness. Similarly it is quite certain that periods of such absolute rest in God are essential to the perfect spiritual and moral health of the soul. It is in the moments of adoration that God's power distils upon the soul.

This is strikingly illustrated by the fact that all the world religions have had their origin in the desert places of the world, the realms of wide and far horizons and of appalling loneliness.

Similarly for the soul immersed in our boisterous civilization there is an escape from the tyranny of the outward to an inner vastitude where its experience of God can be immediately refreshed and renewed. Never is the soul so absorbent of divine power as in such a season of personal adoration.

A minister friend of the writer's was one day busy in his study making his Sunday morning sermon, and feeling extremely impatient of interruption. Presently the study door flew open and in toddled his little boy. Drawing a hassock to his father's feet, the little fellow sat down upon it and fixed his great round eyes on his father's face.

Presently the father said to the boy, rather impatiently:

"Well, what is it? What do you want?"

The great eyes grew wider still with hurt astonishment, and a little voice said reproachfully:

"I don't want nuffin'; I'se only lookin' at you and lovin' you."

That father experienced a new understanding of the power of adoration. He realized that his influence over his boy in those silent moments was probably far greater than in the moments of his speech. Certainly the little soul was in that act of "looking and loving" more perfectly absorbent of its father's grace and strength than perhaps at any other time. May there not be a deep irreverence in our feverish anxiety to make God the means of escape from our own petty difficulties, the contriver who shall meet all our clamant need, whilst we forget to look at him and really love him? Whereas so "looking and loving" we might grow so like him that his power and grace would become intrinsically our possession.

Very earnestly would the writer warn his reader of the peril of succumbing to the tyranny of over-busy-ness, of losing his soul to the stream of things and events; being tossed about upon the surface, the turbulent surface, of the ocean of life and losing thereby vital touch with the deep true center of all. Someone has said truly, "This despotism of the outward over the inward life, this suppression of every attribute not immediately wanted for business or society, is a mischief which every noble mind will assuredly withstand. It is not right to live as if God were asleep and heaven only a murmur from his dreams. It should make some difference to a man whether his Creator be here in the present or gone off into the past, whether he himself dwells in the hollow of the living hand or, with nothing beyond him, struggles for his place in a dead deserted world."

One last consideration is of great importance. There are two great effects of this practice upon speech, the first in the direction of improved control, and the second in the direction of richer expression.

The soul disciplined in silent worship is never likely to be hasty in speech. His tongue will never become the terrible mischief that it can become even in the mouth of a disciple. Says St. James, "He that bridleth not his tongue, this man's religion is vain." How much of the world's trouble is due to uncontrolled speech, to the strife of tongues and the lust for excitement! In our shallow age bitter and exciting speech often passes for eloquence. It becomes increasingly difficult for the modern orator, with his background of soul-unrest, to pour oil on troubled waters or to fulfil the ministry of reconciliation.

But when speech does come to such a soul versed in silence it comes with a glorious spontaneity, with all the glad freedom of a divine release. Like the dammed-up

river it gathers flood-strength, yet all its strength is instinct with the gentleness gathered in the silence. Both for the soul that would truly release its pent-up emotions in full supplication beneath the gracious encouragement of the perfect love, and for the soul that would speak for God to the souls of men, the way of silence is the way of power.

The true practice of silent worship will ensure a speech that is instinct with truth, gloriously independent of current fashion and of shibboleths ancient and modern, because rooted and grounded in the living God. Let us, then, as Longfellow has pleaded so eloquently:

. . . . Labour for an inward stillness,
An inward stillness and an inward healing,
That perfect silence where the lips and heart
Are still, and we no longer entertain
Our own imperfect thoughts and vain opinions:
But God alone speaks in us, and we wait
In singleness of heart that we may know
His will, and in the silence of our spirits
That we may do his will, and that alone.

(Next month: The Stewardship of Personality.)

HOPE IN CHINA.*

Mrs. Charles Kirkland Roys.

It is with a sense of high privilege that I take any part whatever in this significant and gripping service of the dedication of the Service Flag. Twenty years ago I stood where these young women, commissioned for service on the foreign field, now stand. It was a challenging task which called out the students of my generation,—the need of leaders was the cry of the day. Now, however, we are facing a different world situation, a task which I truly believe is more difficult. The Orient is calling for counsellors, friends, advisers; those who are great enough to be ranked as least and to be in very truth followers of him who declared that he who would be great must become the servant of all. It is no accident that the first hour of today's sessions emphasized service, turning our thoughts to the significance of Christ washing his disciples' feet. We should always read that story in connection with the great commission, "Go, teach and preach and heal, but do it all as one who serves!"

We face world conditions which in many respects are more challenging than they have ever been. There are many voices crying out in despair, and much pessimism which declares that the world is on the verge of a new "dark age." At no other era in history has there been such disillusionment, such a collapse of all that seemed stable and reliable. Living in a time like this, facing a choice of life work, these for whom this dedication service has been held have chosen the one cause I know which justifies an attitude of indestructible and radiant hopefulness.

We are to think in this closing hour of the conference of the missionary task in the doing of which we who stay at home are also to have a share. We are to center our thoughts on the theme for the coming year's study, China.

A certain section of an Oriental city is, by day, the center of great activities. There one meets the confusion and the noise of the typical foreign market place: ear-splitting cries of the hucksters, the inevitable quarreling and bickering of the bargainers, the din and confusion in the narrow street caused by multitudes of beasts of burden and human beings. But if you go with me to that thoroughfare after nightfall you will find the shutters of the street put up, and the place empty of animals and people. In the utter quiet of that deserted street you will hear underneath the shops and houses unmistakably the sound of running water. Coming from hidden springs, there flows a stream of water making fertile the adjacent fields.

Of the noise and confusion in China today one need not speak at length. Tales of banditry, of corruption in government, of confusion and instability and unrest, are all too familiar. This is due to social and economic evils: terrible poverty, where there is no margin of safety for the masses of the people; pitiable illiteracy; ignorance of the ordinary rudiments of hygiene and sanita-

* Northfield Women's Foreign Missionary Conference, 1924.
Mrs. Roys was formerly a missionary in China, and is now foreign executive secretary of the Presbyterian Board.

your gospel. In time? Why, what does John say? "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word, which was God, was made flesh, and we beheld his glory, the glory as of the only begotten of the Father." Why? Because here where we are struggling, this power that is encased in flesh is power that belongs to eternity; and he who was manifest in the flesh was manifest that we should not perish, but should have and express abundant life, even eternal life. But it is a process that is at work in the world and demands our reconciliation.

You know that the word "atonement" as it is used in the Old Testament is not used in the New Testament; that in the New Testament we have in the Authorized King James version one verse in the 5th chapter of Romans where the word "atonement" is used, but that word in the Greek means reconciliation. If you prefer to use the word "atonement," it is in the sense of at-one-ment. That is to say, when you become at one with God, who is your Father, when you become at one with him who is the life of the universe, when you become reconciled with him who is our life and our peace, in that reconciliation you have opened the channels thereby for the cure of your heart, for the cleansing of your soul. Oh the infinite power of God! I am not ashamed of the gospel: it is the power of God unto salvation, this reconciling process bringing power and peace. That is why you can preach your gospel in a slum, that is why you can go into a jail, that is why you can go among the vilest of the earth, and you can say in the true spiritual sense:

> His blood can make the foulest clean:
> His blood avails for me!

Now what is the meaning that lies behind all this? A word like reconciliation implies, of course, separation from God as the condition that needs to be reconciled. Christ abolished that separation and restored us to oneness with God, because within the sphere in which we live and think and move and have our being he lived in perfect union with God, so that the power, life, thought, love, peace of God were his constant and complete possessions. And when you and I by union with Christ are fully reconciled, when the world is fully reconciled, then in the sphere of the human race there will be no barriers, no enmity, nothing that divides man from man, because there will be nothing that divides man from God.

O God, thou art infinite, and we are finite! Thou art all-wise, and we are ignorant. Have mercy upon us, and if sometimes we fail to see, if sometimes we fail accurately and adequately to express what thou art and what thou hast done for us, forgive us, dear Lord, and teach us how to love thee! Let each of us go away this morning saying that we are reconciled to thee through Jesus Christ, and so may we live and move and have our being in the peace of God! Amen.

PRACTICAL PROBLEMS OF THE DEVOTIONAL LIFE.

IV. THE GOSPEL OF SILENCE.

Rev. Albert D. Belden.*

Prayer, to be fully effective and completely earnest, must be carried outwards to the furthest limits of action. It must also, however, possess the deepest depths and inmost secret places of the soul. It should be so deeply inward as often to be lost in a great silence.

The act of prayer should appropriately commence and end in such overawing silence since it is the natural effect of an overawing Presence to still and silence other beings. Many an act of prayer is shallow and unsatisfactory simply because the human element is too predominant, and the divine element is insufficiently realized. It is so easy to yield to clamant need and to rush into speech before we have fully ascertained the presence of God and adjusted our minds reverently towards him. After all, God is more than all his gifts,

* Mr. Belden is minister of a Congregationalist church in Westcliff-on-Sea, Essex, England.

OUR BOOK TABLE.

The Code of Deuteronomy: A New Theory of Its Origin, by Adam C. Welch. George H. Doran Co., New York. 224 pages. $2.

For a hundred years the most "assured" of the assured results of higher criticism has been that Deuteronomy is a pious forgery of the 7th century B. C. intended to abolish local shrines and centralize worship under priestly domination at the Temple in Jerusalem.

Along comes a higher critic who boldly says that this idea is not only not assured, but that it is untrue!

Dr. Welch is professor of Hebrew in New College, Edinburgh, a man of acknowledged scholarship, and commanding universal respect and deference. English and Scottish reviews of this book are quite awake to its serious challenge and import.

Only one passage in Deuteronomy (12. 1-7) he says demands centralized worship. As for the rest, he examines certain specimen laws each by itself in its evident background, and finds that an earlier date than Josiah is often obligatory, and even in some cases a Northern origin.

He says some plain things about critics who slash the text to make it conform to preconceived theories, and otherwise treat it dishonestly. He shows how critical theories eat each other up because of a wrong start.

The date of Deuteronomy is pivotal in Old Testament criticism. If Dr. Welch is right and the current hypothesis is seriously discredited, it will shake Old Testament criticism to its foundations.

All we wish to do in this notice is to inform our readers of the publication of the book. One must study it for himself to grasp the arguments. It is written in plain, untechnical language which anyone can follow.

Christian Belief in Immortality in the Light of Modern Thought (The), by James H. Snowden. Macmillan Co., New York. 180 pages. $1.50.

A prize essay reëxamining the question of immortality, modern thought about it, and Christian belief. Objections and supporting arguments are considered systematically, and while belief in immortality stands the pragmatic test when tried by various processes, Dr. Snowden admits that we have not reached an indubitable demonstration, but must still walk by faith.

Problem of Immortality (The): Studies in Personality and Value, by Radoslav A. Tsanoff. Macmillan Co., New York. 418 pages. $3.

This is an unusual book on an intensely interesting subject. Immortality, which is an intuition for some, is a problem for others, and,—sad to say!—a few (we think only a few,) entirely miss, in this life, the thought and expectation of any future life.

In this full volume Dr. Tsanoff has sketched and to some extent criticized some of the more significant theories of human destiny, but what is novel in the treatment is the attempt to discover the views of human nature on which they are based. Man is allowed, says the author, "such final prospect as the theory of value in question seems to afford." Human speculation on this general subject is itself regarded as "psychological material of the first importance." Personality is recognized as the crucial point in the whole discussion, and an interesting portion of the book is the tracing out of the Platonic tradition in philosophy and literature. Among the topics discussed are the doctrine of eternal recurrence, Karma, ethical arguments for immortality, pessimism, and the destiny of the self as conceived by recent British idealism. A valuable feature of the book consists of a bibliography by way of carefully selected notes. In conclusion Dr. Tsanoff finely interprets the metaphor of the message that goes over the telegraph wires as meaning God, and the concrete manifestation of it religion, the intellectual reading of this message as theology, while philosophy looks at the mass of problems from another angle,—indeed this volume is, among other things, a study in the history of philosophy.

We are somewhat doubtful of Dr. Tsanoff's effort to save mechanism and value,—though his "mechanism" seems to mean hardly more than the whole apparatus of science, and process of thought,—but he lays due stress on the unique worth and eternal destiny of the person, and strives to offer that which will satisfy man's hunger after God.

A brilliant discussion, very readable, while analytical, of the highest themes on which the mind of man may philosophize. —C. A. S. D.

Six Nights in the Garden of Gethsemane, by Russell H. Conwell. Fleming H. Revell Co., New York. 76 pages, with frontispiece. 60 cents.

When Dr. Conwell was in Jerusalem he hired as guide an ancient monk who seemed to have visions of the past, so that he could

stage. They illustrated the use of modern methods of agriculture. They also depicted the evils of gambling and the terrible economic waste of vice. At the end of the performance a foreign plow, drawn by two ordinary Chinese animals, broke up easily into deep furrows the hard sun-baked soil of the floor on which generations of feet had trodden. Excitement ran high. Four hundred pounds of acclimated cotton seed were given out to the people.

Christianity is in reality becoming rooted in the rural life of China because of this interest in her economic welfare. All this is as it should be. The church cannot stand by and say, "China's poverty is no affair of mine." Famine relief work, for so many years conducted and aided by the Christian missionaries, is very properly being conducted in later years as famine prevention work.

When I went to China twenty years ago a modern factory was unknown. Industries centered in villages. Li village, near our compound, had made incense for generations. Various industries were carried on as a matter of heredity and settled in the home. Today, going up the river from Shanghai, one feels as though he were in Manchester or Fall River. What is the modern industrial system doing in China? It is presenting a challenge to the power of family solidarity. Factories are drawing thousands of men and women from their home villages. Parents and children, husbands and wives, are being separated, and family life is in danger of being disastrously broken down. Unless some new influence comes in to adapt to the new conditions the old, beautiful virtue of filial piety, which has distinguished China's civilization for generations, the whole world will be infinitely the poorer.

The hopeful thing about the dark picture which modern industrialism in China today presents is that the Christian church seems alive to the gravity of the situation. Only Christianity has the spirit and dynamic force which are needed to guide the inimical influences now playing upon family life of China.

The Christian church in China, so young and facing within itself such great problems, has nevertheless set before itself the responsibility of shaping an industrial and economic order built upon the Christian principles of love, service, justice, and the infinite value of human personality. Probably in no country in the world has the Christian church faced so wonderful a chance to shape the whole industrial future of a people. If the industrial movement can be infused with the spirit of Jesus Christ it will become a blessing, and not a menace. If the family spirit which has characterized through all the ages China's methods of production can be preserved and fused into the conditions of modern life, who shall say that it will not go far toward solving for all the world the perplexing problems of capital and labor? Without question this is the critical Christian task of this generation.

These, then, are a few of the signs of hope in China today. In all of her problems,—political, economic and social, Jesus Christ himself is the only hope.

PERSONALIA.

Dr. Isabelle Delaney Barbour died at her home in New York City on January 27, after a brief illness. For many years Dr. Barbour has been engaged in medical work in connection with the Catherine Mission in New York City, associated with her sister, Miss Margaret Delaney, superintendent. She will be missed by a large circle of friends, to whom her life has been a ministry of healing, both of physical and spiritual ills.

Dr. Barbour was by birth a Nova Scotian. After taking a course of study at Northfield Seminary she entered the Women's Medical College in New York, where she took her degree, followed by a post graduate course in the New York College of Pharmacy.

The Board of Managers of the American Bible Society has elected **Rev. Arthur C. Ryan** as general secretary to fill the place made vacant by the recent resignation of Mr. Frank H. Mann.

For more than four years Mr. Ryan has been the agency secretary of the Society's Levant Agency with headquarters at Constantinople. The supervision of the work in that field is in miniature that of the American Bible Society as a whole. It involves supervising translating, revision, publication and circulation of the Scrip-

tures. Mr. Ryan therefore has had experience which ought to help him in his new duties at the headquarters of the Society.

In addition to his care of the Levant Agency, Mr. Ryan has traveled extensively in Europe in the interests of the American Bible Society. Between December 1923 and August 1924 he was authorized to investigate the methods of producing and circulating the Scriptures in most of the European countries. This work made it necessary for him to visit sixteen national capitals and some twenty other important centers in Europe and the Near East. This experience gave Mr. Ryan a comprehensive understanding not only of the work of the American Bible Society in the Near East, but of the activities of nearly all the societies in Europe which are engaged in the production and circulation of the Scriptures.

Before entering upon his work at Constantinople Mr. Ryan was for nine years a missionary of the American Board in the Western Turkey mission. While in the Near East he traveled extensively throughout Asia Minor and became familiar with nearly all phases of general missionary activities in that part of the world.

From August 1917 to August 1919, owing to war conditions, Mr. Ryan was engaged in home promotion work in the Middle District of the American Board with headquarters at Chicago. This position made it necessary for him to travel throughout the middle states securing funds.

All this experience will be valuable in connection with his new duties as one of the executive officers of the Bible Society with its extensive work in America and throughout the rest of the world.

Mr. Ryan was born in Grandview, Iowa, in 1879. He took his college work at Grinnell College, and graduated in theology at Oberlin, Ohio.

Dr. G. Campbell Morgan.

April 1-10, Athens, Ga.
April 12-17, Lynchburg, Va.
April 19-May 1, Spartanburg, S. C.
May 10-15, Pasadena, Cal.
May 17-June 3, Los Angeles.
June 7-19, Colorado Springs.
June 21-23, Auburn, Ind.
June 26-28, Wooster, O.

Moody and His Fellow Workers.

Three lives are interwoven into the recently published volume, "George C. Stebbins: Reminiscences and Gospel Hymn Stories," a narrative of the soul-stirring evangelistic campaigns of the latter part of the 19th century. George C. Stebbins, with a most becoming humility, recalls the incidents of his own fruitful life, and in so doing gives a most treasured glimpse of the great D. L. Moody and to a lesser degree of the singing evangelist, Ira D. Sankey. Associated with Mr. Moody for many years as soloist, composer and chorus director, Mr. Stebbins is well qualified to interpret the life of that far-famed evangelist upon the background of a warm and intimate fellowship.

It was in 1876 that the evangelist engaged Mr. Stebbins to organize a choir to assist in a three months' campaign that was to be held in Chicago. That was the first of a long series of most delightful associations with Moody and Sankey. The story of those great tabernacle meetings that swept both England and America into the nearer presence of God is most impressively related. Between the lines of this remarkable volume one seems to hear the great Moody preach his sermons on divine grace, and to hear, likewise, the no less great Sankey and Stebbins sing "Saved by Grace," "Jesus Is Calling," "Green Hill," and "Wonderful Words of Life." The author tells the history of some of the more famous songs in the Gospel Hymn series, and how they were used by Moody, Sankey and himself for the shepherding of souls.

Mr. Stebbins shows us a Moody essentially human, a great lover of men, a devoted husband, and a playfellow father. The reader marvels at the iron energy of that great winner of souls. In Chicago, in San Francisco, in Northfield, in London and Edinburgh, they labor together, Moody, Sankey and Stebbins, for the glory of God and the salvation of their fellows. Possessed with a determination to succeed in whatever he undertook, with a judgment quick to discern between the true and the false, and a yearning passion for the souls of men, D. L. Moody was able, in the forty-five years of his active ministry, to bring into the keeping of the great and good Shepherd literally tens of thousands of God's children.

We are glad that George C. Stebbins, the last of that immortal group of great revivalists, is yet alive, and that he has given us in his reminiscences such a realistic account of his own life and that of his distinguished colleagues, Moody and Sankey.—"Zion's Herald."

The above, reprinted from "Zion's Herald," refers to the volume which we are offering as a premium with the RECORD at the special combined rate of $4, or a saving of a dollar on the book. See an advertisement in this issue for fuller information.

psychology" to a particular field, preaching, which badly needs to come into more sympathetic relations with the fairly well established results of psychological research. Dr. Miller, who is hon. director of the Tavistock Clinic for Functional Nerve Cases, has already made an attempt to apply the new psychology to parents and to teachers.

His treatment is sane and discriminating, his style readable, and his quotations apt and not too numerous. The discussion turns very largely upon a series of motifs—the unconscious motive, the "Peter Pan" motif, the "Dear Brutus" motif, the Sex Motif, the Parsifal motif, and (under the head of religious symbolism) the rebirth motif. The "rebirth" is described as something more than mere contact with the unconscious, for it denotes a complete surrender of previous form (as when metal goes into the melting pot), of previous equipment (as when the teeth of childhood fall out to make room for the permanent set), and of an outworn creed, ideal, or adjustment,—when such a surrender is the prerequisite of adequate change. Prayer also is discussed, including its effect on the mental life of the individual and its relation to the natural world. Some very insightful things are here said as to the "passionate attempt of many to associate themselves with divine omnipotence," and the need of ordering "the general background of our mental life" so as to preserve poise in prayer.

The book will make a wide appeal, not only to ministers, but to all intelligent readers. It is not a final word in its subject, but a real help along the way to a saner, more sympathetic life.—C. A. S. D.

Winning the Children for Christ, edited by D. P. Thomson. George H. Doran Co., New York. 197 pages. $1.75.

The editor's Introduction is as straightforward as the title of the book. He believes that even children raised in Christian homes need to be won to Christ as their own decision, and can be so won. The first and greatest responsibility rests with parents, then with Sunday school teachers, but he also advocates the ministry of special children's evangelists.

There are 12 chapters in the book, all but three by writers other than the editor. The subjects include "The Mind of the Child," "The Formative Years of Life," "Jesus and the Children," "The Normal Religious Development of Childhood." There are also chapters on various agencies and methods in seeking the conversion of children.

The book is thoroughly practical throughout, and pointed in the right direction.

Sermonic and Devotional.

Aspects of the Way: Being Meditations and Studies in the Life of Jesus Christ, by A. D. Martin. Cambridge University Press, London. 171 pages.

A good deal of original thought and insight is obvious in these meditations and studies. The tone is deeply spiritual, and the points of view developed are seldom hackneyed. The author has read widely, but his quotations are eclectic, and not overdone.

The career of Christ is dealt with in ten chapters, from his boyhood to his ascension. There is a Prologue, "Elect Shepherds," as if the shepherds on the Bethlehem hillside were no ordinary herdsmen, but devout souls in charge of the Temple sheep. This is a fine bit of thought and writing. An Epilogue is entitled "The Way," and contains an inspiring confession of his own assurance about Christ, in spite of the different views of the scholars, through God's immediate action in his soul: the self-evidencing quality of truth which is independent alike of priest and scholar.

The book leaves a fine taste.

Eternal Life in Action, by J. C. Massee. Fleming H. Revell Co., New York. 205 pages. $1.50.

Ten chapters, presumably sermons preached in Tremont Temple, Boston, each taking a few verses in First John for expository teaching on the topic they enshrine.

Dr. Massee regards the First Epistle of John as the last bit of inspired writing contained in Holy Scripture, and its theme the practical application of divine love to the daily walk and life of the Christian believer. He employs the illustrative method of exposition, and in the judicious use of simile and incident brings out the exceptional force and clarity of John's last message,—the unchallengeable verity of the love of God as shown forth in his Son, Jesus Christ.

Holy Places and Precious Promises, by L. R. Scarborough. George H. Doran Co., New York. 179 pages, illustrated. $1.60 net.

A series of sermons by Dr. Scarborough which describe his personal experiences in the Holy Land. With vivid firsthand descriptions of the land where Jesus lived and worked and died, he groups the precious promises which are associated with the sacred places. The reader will find himself catching the author's spiritual enthusiasm as he reviews the scenes dear to all Christian hearts, and hears again the Master's words of love and power.

A feature of the book is some 29 reproductions of photos, which thus portray Palestine in 1923. In good American fashion, members of the party are posed in nearly every picture.

Men Whom Jesus Made (The): Studies in the Characters of the Twelve Apostles, by W. Mackintosh Mackay.

peace. True, there are marked differences in temperament between the stolid, slow-going Northerner and the alert, fiery Southerner, but this is an asset rather than a hindrance to union. No large country in the world enjoys such solidarity among the people as China. She is spared one of the greatest problems of humanity, the race question. This fact is of greatest significance in the ultimate unification of the nation, and in itself offers an element of hope.

The second sign of hope in the political situation lies in the fact that the power of the tuchuns (military governors) is weakening.

This is not because Peking is exercising power and putting them under control, but rather because the tuchuns are failing to hold the allegiance of their own provinces. More and more as they lose their power there is conflict among them. The collapse of the tuchunate is therefore inevitable.

The third sign of hope in the dark political situation lies in the fact that certain of the younger generation are realizing that they have a definite responsibility to the government.

It is quite true that following the Taoist philosophy for millenniums the Chinese people have ignored matters of government, but certain of the present day students have come to feel that the government does decidedly concern them, and the old apathy is slowly disappearing.

If only the West will give China a chance by keeping her hands off while she slowly and painfully works out her own salvation! China may move too slowly for our minds, but surely she should have the privilege of managing her own affairs. Any other course would be disastrous. Interference on the part of outside nations will, without doubt, only retard the progress which China's friends hope she will make. Politically she has a long, hard road to travel before she can worthily take her place in the family of nations. Patience, persistence, great moral courage and sacrifice are needed. The task grows harder each year. Unselfish service and sacrifice alone will save China.

There are those, although still few in number, who have lofty ideals of patriotism. Take, for example, the Chinese student who, when visiting an American state legislature, was asked to open the session with prayer. This is his petition:

"O God, Father of all nations, thou hast chosen America as the land in which to experiment with political democracy for the example of other people in other lands! Help these lawmakers to make America the finest land in the world to live in,—the finest, not because of comfort or luxury, but because it is the place where men can do and serve most! Help them to make America the greatest nation in the world, not in the sense that other nations may fear her most because of her power, but in the sense that she be loved most because of her great heart: not in the sense that she has most or gets the most, but in the sense that she gives most and serves best!"

There is a large and increasing group of young men in China who thus interpret true patriotism. In the multiplicity of such leaders lies the permanent solution of China's present problems. Let us never forget that these are not the problems of China alone, but the problems of the whole world!

Closely bound up with the political situation is the economic condition in China.

One never seems to get away from the awful poverty of the people. To this aspect of her need the missionary enterprize has very properly given its most earnest thought and effort. Is there any element of hope in China's present economic situation?

Not long ago in the capital of the province of Shantung an event of great significance took place. Magistrates, students and farmer folk were invited to an agricultural institute. I wish I could picture it for you. There was a big tent pitched on the threshing floor near the sacred temple of the god Cheng-Hwang. Two rows of porticoes extend from both ends of the temple, depicting the tortures of heathen purgatory. Old Cheng-Hwang looked out on a strange performance: crowds of expectant, emaciated people gathered from a thousand villages, seeking indeed, as they had often done before, help and sustenance, but not through Cheng-Hwang were they seeking relief this time. They had come invited by men who were followers of the One who looked upon the people with compassion and said, "Give ye them to eat!" The students of Nanking University put on a series of plays, using old Cheng-Hwang's very platform for a

make wonderfully vivid scenes like Jacob at Jabbok, or Jesus in Gethsemane. Besides Bible scenes, various traditions entered into the old man's talk. Dr. Conwell found it all so illuminating that he has reproduced the conversations in this book.

"There They Crucified Him," by John A. Hutton. George H. Doran Co., New York. 268 pages. $1.75 net.

A useful book, all of its 23 chapters gathering about Christ crucified. The illustration that opens the Introduction is worth more than the price of the book. Every chapter is an expository address, suitable for Eastertide, or for the Lord's Supper, or for devotional reading or exercise. Dr. Hutton is always fresh in thought and devout in spirit.

Of Biblical Interest.

Bible Quotation Puzzles, by J. Gilchrist Lawson. W. P. Blessing Co., Chicago. 52 puzzles. $1 net.

An ingenious variation of the crossword puzzle.

Each letter in a Bible quotation is given a square and a consecutive number. Then certain of the numbers, which spell a given word, form the puzzle, definitions being given in the familiar way. The problem is to place the right letter in each square until the quotation is complete.

Doctrine of the Infallible Book (The), by Charles Gore. George H. Doran Co., New York. 63 pages. $1 net.

Bishop Gore argues as you would expect a moderate Christian higher critic to argue. Whether upon the points at issue or in references to so called conservatives, the tone is paternal, the confusion over the meaning of words is as usual, and he nearly always expresses himself in superlatives. The book explains and tries to justify his own critical attitude to the Bible, which he regards as a different thing from the Word of God.

Centenary Translation of the New Testament, by Helen Barrett Montgomery. American Baptist Publication Society, Philadelphia. 724 pages, stiff covers.

The finished translation by Mrs. Montgomery. It is easy to read by reason of large type and open style, and very agreeable English.

Heal the Sick, by James Moore Hickson. E. P. Dutton & Co., New York. 277 pages. $3.

Authentic firsthand information about the healing work of the author. It is well to have his own statement regarding his object and method, as well as the results of 24 years of worldwide Christian healing. By "Christian healing" Mr. Hickson means "a transference of life from God to man, God's response to man's faith in his almighty power." "I am conscious of this power flowing through me when healing, as I am also of the Lord's personal presence. And it is this power which the sufferer often feels when hands are laid upon him in our Lord's name, and which causes him to say that he felt a warm glow pass over or through him, or something like an electric current, bringing relief, comfort, peace, rest."

The book is modestly written, but it is a wonderful challenge to the church of Christ, for Mr. Hickson claims nothing exclusively for himself, nothing that the church everywhere should not take up as part of its normal ministry.

A brief review cannot do this book and its subject justice. One must procure a copy and study it carefully to get the author's idea and be satisfied that all he claims and urges is Scriptural, hence not only possible, but obligatory in the full exercise of the gospel.

Joseph, written and illustrated by J. H. Shonkweiler. Standard Publishing Co., Cincinnati, O. 30 pages, 6½ x 9½, picture covers. 25 cents.

The Biblical story of Joseph is paraphrased and expanded, and divided into six chapters, with subtitles. The literary effort is agreeably done, and six original full-page illustrations in colors will make further appeal to the young.

Must We Part with God? by Ernest F. Champness. Macmillan Co., New York. 100 pages. $1.

"A fragment of spiritual autobiography," says the author, in which are recorded some of the logical steps by which he traveled the road from reverent agnosticism to theism. It is the utterance of a trained thinker upon the deepest themes, expressed with unusual clarity of thought and diction.

The world can be likened to a whirlpool: all is in motion, but without conscious aim or purpose. The past two centuries have seen several successive characteristic attitudes of disbelief and new belief in place of the theology of the Middle Ages,—deism, revolution and reaction, evolution, psychology. Agnosticism is declared to be an unstable equilibrium. Arguments are given for a Creative Spirit and an Enfolding Spirit,—the latter expressing the author's conviction that the divine is not far away, but is known through prayer.

The answer to the question which is the title of the book is, "We must believe in God, i.e., in a theistic interpretation of the universe, because the facts of reason and experience point in that direction." Such a religion has a twofold aspect: "The personal relationship to a greater life than we normally experience (prayer) and the basis for social activity."

This brief résumé of a solid treatise indicates how the author tackles religious doubt and disbelief in a way that may lead others into light, on the basis of reason and experience apart from the Bible.

Sermon on the Mount (The), by H. A. Meier. Central Publishing House, Cleveland, O. 165 pages.

A scholarly analysis of the Sermon on the Mount, studied from the conservative viewpoint. The interpretation is by sections, and the author supports his own findings by references to many authorities. In its wealth of sidelights it is fuller than the usual books on the Sermon on the Mount.

Virgin's Son (The), by John B. Champion. Bible Institute Colportage Association, Chicago. 160 pages. $1.25 net.

The author considers the virgin birth to be the vestibule doctrine of Christianity, and that if you allow men to batter it down they will start to destroy the whole structure. He does not assent to the modernist's claim to the superiority of their own inspiration by the Holy Spirit over the inspiration of Holy Scripture.

After defining the seriousness of the situation as he sees it, he defends the Bible as the Word of God, and exposes the obvious defect of Biblical criticism as the one-sided study of a two-sided book, having divine as well as human elements. Then follow ten chapters on the incarnation and other supernatural aspects in the life of Jesus of Nazareth, up to "The Son's Bride" and "The Bride's Song."

The style is positive, argumentative, devout,—all in good spirit and compelling logic, provided you grant his preliminary assertion about the Bible.

Of Concern to Workers.

Church and Woman (The), by A. Maude Royden. George H. Doran Co., New York. 256 pages. $2 net.

Anything from Miss Royden's pen is apt to be forceful and to the point. So we may expect plain speaking on a topic that is so personal to her as the relation of the church and woman.

She starts with the assertion of the universal subordination of women in ancient times, in the primitive and in the civilized state. The few exceptions only afford pathetic proof of the condition of the mass. In Israel, in the early church, in the Middle Ages, even in the Free churches, and of course in the Church of England, the same view prevails, and this in the last analysis because woman is woman, not because of any necessary inferiority. But Christ knew no difference between the spiritual ideals, the spheres of action, or the potentialities of the sexes. He restored to woman her humanity.

Passing from this historic review Miss Royden asks, "Has the church been wrong?" and considers the real causes of the subordination of women. She concludes with practical considerations, and with suggestion of the contributions woman may make to the church.

Her own view, of course, is of the equality of the sexes. She makes out a strong, sane case.

Liberal Christianity and Religious Education, by Adelaide T. Case. Macmillan Co., New York. 194 pages. $2.

"Do the young, even within broad-minded congregations, have opportunity to grow up intelligently liberal and socially consecrated? Does current practice provide enough information to produce even intelligent conservatives? How many questions in the whole field of religious education are as important as this? Dr. Case's work is the only one that answers it."

Thus writes Prof. George A. Coe in the Preface to the book. So, then, this volume, we are to conclude, is the only one of the sort.

Very thoroughly has the author gone about her task. She has carefully tried to discover the positions of liberal Christianity, the objectives as defined by leading writers in religious education, whether the objectives announced by organizations for religious education represent adequately the purposes of the liberal movement, the textbooks used by leading Protestant denominations, and the "competency of religious workers to deal with the objectives of liberal Christianity."

The method employed in the construction of the volume is that of the modern academic thesis, tending to degenerate into a "survey," and producing the characteristic non-luminous effect of such works.

There is a compilation of extracts from various writers on the subjects lying within the field of her investigation. In this the average reader may now and then be misled. In one place the inference is almost unavoidable that that loyal member of the Presbyterian church, Prof. Charles A. Elwood, is "outside" of Protestantism, while Dr. Robert E. Speer is quoted, without any discrimination, along with men who have not the remotest connection with the staunch orthodoxy which Dr. Speer represents.

From her own standpoint her conclusion is discouraging. In her own words, "The purposes of liberalism are not now widely active in controlling the life of American Protestantism."—W. O. S.

New Psychology and the Preacher (The), by H. Crichton Miller. Thomas Seltzer, New York. 246 pages. $2.

A new and original application of the rather vague, yet quite significant, "new

Armenian Relief Association of Canada.

99 Dundas Street East, Toronto.

Dear Mr. Editor:

In connection with the work that we are carrying on in Canada for the orphans of the Armenian massacres, we note that we have had many remittances from the United States, and we are wondering if we could obtain permission to advertise our work through your magazine in the Gift Column. I am aware of the fact that similar work is being done for the Armenians in the United States, but our organization is a trifle different, and seems to have its own peculiar appeal to Americans and Canadians alike. Besides, we have a great many Canadians living in your country.

We have secured the permission of the Canadian government to bring in Armenian orphan boys to Canada on condition that they become farmers. We have purchased a farm at Georgetown, and have set up an orphanage there, where we have at the present time 90 boys, with the expectation of bringing more. We are giving them a thorough Christian training, and at the same time giving them a bright hope for their future life as Canadian farmers. We would welcome your coöperation in this matter.

Yours very truly,
Ira W. Pierce,
General Secretary.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

18930..$ 1 00	18931..$ 1 00	18933..$ 5 00
18934.. 5 00	18936.. 1 00	18937.. 6 00
18938.. 2 00		

Receipts, Jan. 15 to Feb. 15.

American Mission to Lepers.

18932.....$ 1 00 18935.....$25 00

Dear Sir,

For more than a year you have sent me the Record of Christian Work gratis, and I wish hereby to convey to you my sincere thanks and appreciation. Most of the articles published I have found of great spiritual help. The Northfield addresses are of a high spiritual tone, which we on the mission field find so helpful.—D. A. T., Strict Baptist Mission, Madras.

Dear Sirs:

I am more than glad to enclose check for the amount of this subscription. The three months the R. of C. W. has been coming to my desk has more than paid for the price for the full year. It is a great magazine. I took it many years ago, but think it has improved wonderfully.

Yours cordially,
(Rev.) Chas. P. Foreman, Mo.

NOTCH MOUNTAIN CAMP, NORTHFIELD, MASS.

The Homestead and Executive Offices.

Mr. Alfred A. Thresher of Dayton, O., has bought the handsome summer residence and large tract of land which belonged to Mrs. A. G. Ropes of New York. It is his purpose to open a boys' camp, to be known as Notch Mountain Camp. Located east of the village of Northfield on the slope of Notch Mountain, in the midst of a pine woodland, the camp has an admirable site for a summer outing.

The staff and organization and curriculum and equipment of the camp will be along approved lines. The dates for the coming season are July 1 to August 30.

A descriptive leaflet giving particulars can be secured by addressing Mr. Thresher at his postal address, R. F. D. 2, Northfield, Mass.

the record now singles out one man as an example of generosity. He was already known as a fine type of Christian, having earned the surname of Barnabas = son of consolation, exhortation, encouragement. He interests us because we shall meet him again as finder of Paul and his associate on his first missionary journey.

Ananias and Sapphira, 5. 1-11.

The honesty and authenticity of the story Luke tells are vouched for by the fact that he now relates an incident which many a church committee of today would rather suppress and not spread upon the minutes, namely, the origin of the Ananias Club.

The lie of Ananias and Sapphira, spoken and acted, lay in their pretence that they were voluntarily contributing all of a certain price while they were only contributing part of it. This deception and ostentation was preconcerted, hence united and deliberate.

The death was the direct act of God, not the result of apostolic or ecclesiastical sentence. It showed the divine attitude toward hypocrisy.

But why such extreme judgment?

For answer we may say:

Discipline demanded that decisive action be taken for the purity of the infant organization. Internal decay is always more dangerous than outer peril. Satan was instigator of this plan, he was trying to bore from within, so it was a contest between the Holy Spirit and Satan for control of the church. It was hard on Ananias and Sapphira, but it sifted and saved the church.

That such prompt and decisive surgery was administered is itself proof that it was wise and necessary, and its result upon outsiders justified it.

Judgment upon sin is sure, though it may not always be so swift.

What are modern forms of this sin?

"The tremendous, the overwhelming part of this picture, the thing that astonishes us and fills us with awe, is not the death of Ananias and Sapphira: it is rather the purity of the church that compelled that death. How flaming in the power of holiness was this atmosphere into which if a man passed with the profession of generosity on his lips and a lie in his heart, he was immediately arrested and smitten! If that is a lost ideal, it is because the power realizing it is largely a lost power" (Dr. G. Campbell Morgan).

April 26. Stephen the First Martyr.

Acts 6 and 7. Lesson portion, 6. 8-15; 7. 54-60.

A new chapter in the history of the church opens at chapter 6. Apparently the community of goods indicated in last week's lesson was not functioning well, and friction arose. For we read of Hellenist widows who were being neglected. Was there a trace of race prejudice or dislike?

The new difficulty was met by new plans developing a new set of men. Seven laymen were chosen at a congregational meeting. Note their qualifications and duties. No wonder such officials presently developed into evangelists and teachers!

To be spiritually efficient the church must not neglect its organization and methods of work.

Stephen brought before the council, 6. 8-15.

The first of the VII to come into prominence was Stephen, by reason of his miracle-working and wisdom and spiritual power. His special field of action was in the foreign-speaking synagogues. When they were not able to withstand him in discussion and dispute, they tried other plans to silence him.

The record does not tell the points discussed, but we can judge what they were by the charges made against him and by the defence he made.

Apparently he adopted a changed attitude to the Temple and the Mosaic law, asserting, as he might have done on the authority of our Lord himself, that Jesus had fulfilled the law and thus retired the ritual.

If this was so, Stephen was more discerning than the other believers. He initiated the separation between Jewish Christianity and Jewish orthodoxy.

Stephen martyred, 7. 54-60.

His address before the council was a selective review of national history from the call of Abraham to Solomon, showing that God had never been limited and localized as to the Land or the Temple, for his purposes had been fulfilled before and independently of these. He showed, too, how unwilling Israel had been to receive God's messengers. It was a forceful, fearless utterance of unpalatable truth, ending with a burning denunciation of that generation for having resisted the Holy Spirit and murdered Messiah.

This personal charge stung them to the quick. The effect was terrific and tragic. The dignified council was turned into a snarling, bloodthirsty mob of lynchers.

And Stephen? Despite the dramatic intensity of his uncompromising speech he remained calm and controlled. He looked up,—not around,—and saw into heaven: saw Jesus in recognizable human form at the right hand of God. With that assuring vision, and with forgiveness in his heart, he fell asleep, like Livingstone, and many another, kneeling in prayer.

"If Stephen had not prayed," said Augustine, "the church would not have had Paul." For we must not overlook that young man in the mob who was apparently a ringleader. Both Paul himself and Pauline doctrine seem to derive their spiritual ancestry from Stephen.

time to the Fathers." He accepts "man's evolutionary origin as being on the solid ground of verifiable fact." This is the fundamental axiom of his world view: "The universe is creative movement, God being the sustaining ground of a living universe."

In one place he says, "The physical cosmos is the body of God." There is an approach to pantheism in his idea of God, though he holds to the personality of God, like ours but superior. "He is immanent in nature, but he transcends nature." Dr. Leighton is opposed to any approach to dualism which would separate God and his universe in such a way as to allow God to act upon his universe, to suspend any of its laws in the interest of any of his creatures. The world order is the expression of himself. Miracles as recorded in Scripture are impossible. The virgin birth, the deity of Christ, the resurrection, all go. Christianity must conform to this modern scientific world view.

The general impression as one reads this book is one of loss. Dr. Leighton is very earnest in his advocacy of this new view of Christianity. He is endeavoring to be constructive, but for all that there is a heavy indemnity that Christianity must pay if his position should ultimately prevail. He sees no difficulties in ridding Bible history of the supernatural. He assumes that higher criticism has satisfactorily explained away miracle. Christianity ceases to be redemptive. Sin seems to carry no guilt. It is a defect to be overcome by following the divine urge within "to dedicate oneself to the service of truth, justice, fellowship and love." One can rise to sainthood: he is not lifted. It is salvation, or "the preservation of one's individuality," by works, not by faith. There is no Saviour "who died for our sins": Paul was entirely mistaken. There is no meaning in the sacrament of the Lord's Supper: it must be reinterpreted. Prayer is "willing submission and acceptance of the course of reality." But this is not the way Jesus taught his disciples to pray.

Christianity has always appealed to facts. No fact can contradict another fact. In this book we are in the realm of philosophic speculation. We have the thoughts of an earnest spirit, a brilliant mind, but we can well question whether we have here a better religion than that found in the New Testament.—S. C. H.

Rough and Brown, by Harry Webb Farrington. Rough and Brown Press, Bradley Beach, N. J. 61 pages. 30 and 90 cents.

A collection of striking and affecting poems, nearly all religious. Some of them are famous: for instance, "Our Christ," the poem of three stanzas which won the prize a few years ago as a Christmas hymn, and which was submitted by the Hymn Society for a prize musical setting.

Most of the pieces have a war background. We will quote, as a specimen of the style and spirit which distinguish the entire collection, the exquisite bit called "Intercession," written for the boys in France:

I know,
As sure as falls the night
At home, across the sea,
There kneels
A slender form in white
To ask God's care for me!

Tantalus, or The Future of Man, by F. C. S. Schiller. E. P. Dutton & Co., New York. 66 pages. $1.

If this book were written by an evangelical to answer the question "Is the world getting better or worse?" it would raise a howl against its alleged fanatical bigotry. But the author is a scientist and an Oxford Fellow, and does not touch on religion: which alters the case.

He says that biologically speaking man ceased to be a progressive species long ago. The Cro-Magnon people of (say) 30,000 years ago averaged six feet three inches in height, with one-sixth more brains than the average European of today. Their physical remains indicate that they were the finest race of human beings that ever existed.

How did this biological arrestment happen, and what caused it? And what has nevertheless enabled man to progress in other respects,—in knowledge, power, culture? Dr. Schiller answers the first of these questions by saying that when social organization was sufficiently perfected, the inferior and the incompetent began to be kept alive as well as the fittest. He answers the second question by naming social conditions that preserved the past from generation to generation, as in language and writing. But human institutions go to seed, and there is no guarantee of progress here.

Eugenics will not help, because eugenics and birth control are operated at the top of the social scale, not among the feebleminded and degenerate. Dr. Schiller's only hope is that "a pragmatically efficient psychology might transform the Yahoo into a man."

There is much in this brief treatise to jolt modern conceit and to check silly talk about continuous evolution upward, physical, mental, or moral.

ALSO RECEIVED.

Three Pageants.

Youth's Response. 8 pages. 15 cents.
A pageant showing how the church has been fulfilling its obligation to young people and how the young people themselves have responded to the leadership of the church. A dozen characters and groups.

Keeper of the Lamp (The), by Anita B. Ferris. 8 pages. 15 cents.
Religious Education is the keeper of the lamp in

the Hall of the Book. About twenty characters, many of them Biblical.

A Modern Christian Quest. 6 pages. 15 cents. A presentation of the quests to which the church summons young people today. Six or seven characters and some groups.

All published by the Presbyterian Board of Christian Education, Philadelphia.

The 1925 Handbook on Foreign Missions issued by the United Presbyterian church of North America is a telling story of the work of that denomination in Egypt, India, the Sudan and Abyssinia. Egypt, of course, is their main effort, but the work in Abyssinia and the Sudan is growing.

The record is presented in short stories and accounts, with illustrations on every page or two, making it bright and easy to read.

A lengthy list is given of missionaries elected for special support by individual churches that are also named. A cross word puzzle concerned exclusively with the mission interests occupies one page.

Here are heartening results and useful ideas and suggestions that will cheer and inform readers of all denominations.

U. P. Board of Foreign Missions, 1505 Race Street, Philadelphia. 136 pages, illustrated. 10 cents.

AMONG THE LATEST BOOKS.

Church and the Sacrament (The), by W. M. Clow. George H. Doran Co., New York. 254 pages. $2 net.

Devotional Leadership, by Gerrit Verkuyl. Fleming H. Revell Co., New York. 160 pages. $1.25.

Fields of Glory, by Russell H. Conwell. Revell. 158 pages. $1.25.

Fifty Years in Foreign Fields, by Mrs. W. I. Chamberlain. United Board of Foreign Missions of the Reformed Church in America, New York. 292 pages, illustrated.

Four Gospels (The), by B. H. Streeter. Macmillan Co., New York. 622 pages. $3.50.

Land of the Pharaohs (The), by Samuel Manning. Revell. 212 pages, illustrated. $1.75.

Martyr of Huping (The), by Allen R. Bartholomew. Board of Foreign Missions of the Reformed Church in United States. 157 pages.

Religious Experience, by R. H. Fisher. Doran. 319 pages. $2.25 net.

Soul-Winning Sermons, by R. A. Torrey. Revell. 485 pages. $4.

Studies of Famous Bible Women, by H. T. Sell. Revell. 160 pages. 50 and 75 cents.

What is the Atonement? by H. Maldwyn Hughes. Doran. 173 pages. $1.60 net.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.

THE SPREAD OF CHRISTIANITY.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

April 5. The Blessing of Pentecost.

Acts 2. Lesson portion, 36-47.

Pentecost! What wonders and present possibilities are wrapped up in the word for the individual believer, for the church, and for the world!

The blessing of Pentecost! The lesson portion tells of immediate blessing, first spiritual but also temporal, that followed upon the coming of the Holy Spirit at Pentecost. This is the particular aspect of that miraculous incident set for today's study.

First we have a scene in which the preaching of the gospel of a crucified and risen Messiah is made immediately effective in conversion and salvation. Then follows a picture of the new-born church.

Israel, 36-41.

Verse 36 gives the climax and the theme of Peter's address. Is there significance in his challenge to "all the house of Israel," —not the Jews of Judea alone, but all Israel? Does the challenge reach down to Jews in our day?

His address has been a series of arguments and Scriptural quotations—which the Jews accepted as authoritative,—to prove one thing, that Jesus of Nazareth was Messiah. There was this awful contrast, that God had made him Lord and Messiah, while they had rejected his Messianic claims and had crucified him.

Such straight preaching struck home to their hearts and consciences, and something had to be done.

What could they do?

They could adjust themselves to Messiah Jesus by a change of mind regarding him and his claims, to be followed by confession of him in baptism. Thereupon they would receive remission of sins and the gift of the Holy Spirit.

Some would hesitate, so Peter renewed his testimony and exhortation. Three thousand souls were baptized and enrolled that one day, forming the first Christian church.

The Christian church, 42-47.

It is thought that we have here a picture of the church during some years, perhaps. Something had happened to these people. They were changed men and women. They continued stedfastly in their religious exercises, and the apostles maintained a powerful ministry.

It also shows the social value of the gospel. Conditions were something like what occurs in non-Christian lands today when converts are few, and some destitute, and persecuted by adherents of the religions they have discarded for Christ. The richer members voluntarily pooled their possessions, and the needs of all were met.

The company was above all religious, with a new glad type of religion. Outsiders observed them with favor: a good testimony to their sincerity.

Peter's mind was evidently stored with the letter of Scripture, and he was able

THE BIBLE IN DAILY DEVOTIONS.

SELECTED THOUGHTS FOR THE QUIET HOUR.

(Learn a Text a Day.)

APRIL, 1925.

WEDNESDAY, 1st. *Strengthen thou me according unto thy word! Psalm 119. 28.*

O Christian, learn this great lesson, to renew your strength each day in God's Word!—Andrew Murray.

THURSDAY, 2nd. *Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage! Galatians 5. 1.*

The element in Christian character most needed in a day of fluctuation is steadfastness.—John Timothy Stone.

FRIDAY, 3rd. *And the apostles said unto the Lord, Increase our faith! Luke 17. 5.*

Lord, give me faith to live from day to day,
With tranquil heart to do my simple part,
And with my hand in thine just go thy way!

Lord, give me faith to leave it all to thee!
The future is thy gift: I would not lift
The veil thy love has hung 'twixt it and me.
—John Oxenham.

SATURDAY, 4th. *Neglect not the gift that is in thee! . . . . Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all. 1 Timothy 4. 14, 15.*

Adequate preparation is essential to effective service. Dull tools are not only discouraging to the workman, but the work accomplished is not satisfactory.

PALM SUNDAY, 5th. *For he must reign, till he hath put all his enemies under his feet. 1 Corinthians 15. 25.*

How happy is the forward look of faith! It meets all doubt with confidence in the living Christ. It looks beyond all present disappointment to the completion of his work. It counts itself his fellow-workman in all efforts toward the bettering of the world.—Hilton Jones.

MONDAY, 6th. *This mortal must put on immortality. 1 Corinthians 15. 53.*

Who does not feel that it would change everything if he believed with his whole soul in his immortality? It would supply him with a totally new standard of values: many things which the world prizes and pursues he would utterly despise, and many things which the world neglects would be the objects of his most ardent pursuit.—James Stalker.

TUESDAY, 7th. *As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life. John 3. 14, 15.*

Shall I grieve God by not believing on Jesus until I understand how faith can transform character and dogma change life? Nay, rather let me hasten to use the remedy, and not murder my soul by metaphysics!

WEDNESDAY, 8th. *Seek ye the Lord while he may be found: call ye upon him while he is near! Isaiah 55. 6.*

Prayer has preëminently that element in it: it is communion with God. It is being in his conscious presence. It is interchange of thought. It is pouring out our souls before God. It takes us out of our narrow, selfish petitions, and brings us into the companionship of God, which we seek because it is so sweet and blessed.—H. W. Beecher.

THURSDAY, 9th. *God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. Galatians 6. 14.*

Let us make the cross our meeting-place, for there heaven begins because Christ died for the sons of men, and there is sealed the pardon of a believing world! For that cross how can we thank the Lord! It meets all our necessities, it answers all the cry and pain of the afflicted soul. In that cross is the balm of healing: otherwhere that balm cannot be found. May we live at the cross, and live for the cross! Then the crown is assured, and all heaven shall welcome those who have loved the Son of God. —Joseph Parker.

GOOD FRIDAY, 10th. *Having made peace through the blood of his cross. Colossians 1. 20.*

Upon that cross of Jesus
Mine eye at times can see
The very dying form of One
Who suffered there for me;
And from my smitten heart with tears
Two wonders I confess,—
The wonders of his glorious love
And my unworthiness.
—Elizabeth C. Clephane.

SATURDAY, 11th. *We have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Hebrews 4. 15.*

Our Lord Jesus Christ having known the pain of death and the loneliness of the tomb, and having himself suffered as the captain

The Place of the Skull. From "Holy Places and Precious Promises."

George H. Doran Co., New York. 211 pages. $1.60.

The author of "Bible Types" of modern men and women here interprets the characters of the disciples, a chapter to each, except in the case of James the son of Alpheus and Lebbeus, who are grouped under the title, "Names, and Little More."

Modern Evangelistic Address (The), edited by D. P. Thomson. George H. Doran Co., New York. 219 pages. $1.75 net.

Evangelism is considered the prime work of the church, "the winning of men and women to Jesus Christ, with all that means in the reshaping of outlook and character." "Modern" means adapted to modern requirements. "How can the challenge of Christ so express the thought of the 20th century, and be so related to the intellectual, moral and spiritual needs of the day, as to awaken responsive chords in the hearts of those who hear?"

There are 15 addresses contributed by different men, each his own choice and prefixed by an introductory note of explanation why it was chosen for the book. All the authors are Britishers except Dr. Harry E. Fosdick.

The book, then, reveals the changing evangelistic conceptions, and allows a comparative study of the characteristic approach and appeal of the 15 preachers.

Pilgrim Cheer: A Book of Devotional Readings, by J. P. Struthers. George H. Doran Co., New York. 232 pages. $2 net.

Sixty-six selections from the MSS. of sermons by the late author, which means three or four pages to each. That gives large variety of thought upon a great many texts. The book will serve for devotional readings or as a source of sermon material.

Secret Garden of the Soul (The), and Other Devotional Studies, by E. Herman. George H. Doran Co., New York. 253 pages, with frontispiece. $2 net.

An appreciation of the author, Emma Herman, introduces us to an English lady journalist and author of distinction and devotional merit who used to sign her articles "E. H." Those who knew her (she died in 1923,) tell of her charming and accomplished personality.

Her husband gathers 26 of her devotional studies into this book. Each occupies eight or nine pages. There is almost no quotation of others, but wide references. The tone is deeply spiritual, and the matter is steeped in Biblical thought. It is claimed that Dr. Jowett thought much of these studies.

Various Themes.

Religion and the Mind of Today, by Joseph Alexander Leighton. D. Appleton & Co., New York. 372 pages. $2.50.

The title suggests the contents. Dr. Leighton, who is a professor of philosophy in Ohio State University, is endeavoring to restate Christian truths in terms of modern thought while retaining the religious values of the old terminology. He writes brilliantly, earnestly. He faces the conflict between religion and science, and tells how he has thought his way through, "uniting the exalted spiritual motives of the mighty Founder of Christianity with the scientific spirit." To what extent he succeeds the reader must be the judge.

Dr. Leighton rejects traditionalism, "that saving faith was given once and for all

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

What Should the Church Expect of Me?

2 Timothy 2. 1-7, 15-26. April 5.

1. Attendance.

While one man says, "I do not go to church because I never was taught to do so while young, so I did not form the habit," and another man says, "I do not go to church because I was forced to go when I was young, and it became distasteful to me," this fact will always remain, one excuse is as good as another when we do not want to do a certain thing.

2. Loyalty.

A scrap of paper from the kit of a Japanese soldier who died at Port Arthur read, "Since long ago my life was dedicated to my Mikado. Oh the joy of this day when I can give it up for him at last!"

This is the measure of a soldier's loyalty. How does it compare with the measure of your loyalty to your church, which towers far above earth's rulers and kingdoms?

3. Service.

Come, labor on!
Who dares stand idle on the harvest plain
While all around him waves the golden grain?
And to each servant does the Master say:
"Go, work today!"

Come, labor on!
Claim the high calling angels cannot share:
To young and old the gospel glorious bear:
Redeem the time; its hours too swiftly fly,
The night draws nigh!

4. Obedience.

An old sailor said to a young apprentice: "Aboard a man-o'-war, my lad, there's only two things: one's duty, t'other's mutiny."

Should it be any different in our churches?

5. Tolerance.

Among the counsels of perfection which Buddhist scriptures inculcate it is written: "If one upon thy right side pours attar of roses upon thy hand, and one on the left side wounds thee with a dagger, thou who art a true Buddhist will bear an equal mind to each."

6. Prayer.

A pastor trying to impress upon some children the nearness of God, asked this question:

"How loud need we pray to have God hear us?"

Quickly a nine-year-old boy replied: "Loud enough so we mean it!"

What would be the effect upon our churches if every member should follow this suggestion in their praying?

7. Finally, our lives should be pure vessels, meet for the Master's use, because the lives of men are the best teachers.

What Does the Resurrection of Jesus Mean to Me?

1 Corinthians 15. 1-20, 49. April 12.

An old Negro was asked, when he had been sitting up all night to nurse his master: "How is your master?"

The faithful servant replied: "He's dying full of life!"

When death its final victory wins,
Life's victory is just begun.

Easter means that death is but the beginning of true living.

* * * * *

We are told that the shell-torn battlefields of France are blossoming with myriads of flowers such as the oldest inhabitants never saw there before. The terrible plowshare of war has brought seeds buried long ago to the light of the sun and the revivification of the rain.

This phenomenon should mean to us, as we gaze upon the fresh Easter flowers, that God knows how to bring good out of evil, life out of death.

* * * * *

An army chaplain writes: "Having bivouacked with my brigade upon an open field, with nothing over me but the clear cloudless sky, I arose the next morning with this vision before me: all over the field were little mounds like new-made graves, each covered with a drapery of snow that had fallen during the night. As I gazed upon this strange spectacle, here and there a man began to stir, arose, shook himself, and stood for an instant in amazement at the sight."

"Because I live, ye shall live also!"

* * * * *

A dying Hindu asked a Brahman priest to whom he had given much money for his salvation:

"Where shall I go after I die?"

The priest replied: "You will first go into a holy quadruped, then into a singing bird, then into a beautiful bird, then—"

"Hold!" said the dying man, "where shall I go last of all?"

There was no answer, and the man went out into the darkness alone.

Easter means to the Christian that last of all we shall go unto our Father and his Son Jesus Christ: for did not the latter say, "I go unto the Father," and "Where I am, there ye may be also"?

My Denomination: Its History and Principles.

Acts 1. 1-8; 2 Timothy 3. 14-17. April 19.

Chinese Gordon wrote his sister: "Truth is infinite power supporting you, falsehood is infinite power against you."

The children of the King should be above deceit, for they have a mighty and a jealous protector. The value of your denomination depends upon the value of tested truth found in its history. Therefore familiarize yourself with these historic truths that have been tried as by fire, for fire shall try every man's creed—of what sort it is.

* * * * *

Russell Conwell writes of a man in Australia who died a short time ago, who made it his entire life work to set the desert back, declaring himself again and again an enemy of the desert. He enjoyed pushing further and further out on the sands. At the time of his death he had 1200 farms laid out on the actual sands of the desert, to which in a few days he was to bring water.

Christ styled himself the water of life. What would happen if all Protestant denominations should unite as one body on this man's principle, and push the deserts of sin back by flooding them with the water of life?

* * * * *

Today there are said to be five hundred million nominal Christians in the world. Among these millions there are in the United States alone about 143 denominations. If the vital principle of these denominations is to show people the way to Christ, have they not a right to live?

We should each study our own church's history to see what its first and vital principle is, and how it is related to the purpose of showing people the way to Christ.

* * * * *

"We have a Bantu proverb," writes Dan Crawford, "which says you can count the number of apples on a tree, but you cannot count the number of trees in an apple. I was working away at a difficult translation for the Bantu Bible when the devil came to me and said, 'Drop it! It is not translatable.' I thought awhile, then opened my Bible at Daniel 7. 14, 'It was given him that all . . . . languages should serve him.' I continued my research and succeeded."

The Bible is the foundation of denominations. Shall it not be "given him" that all denominations shall serve him?

Friendliness as Expressed through Educational Missions.

Acts 18. 1-11; 19. 8-10. April 26.

The close relations between pupils and teachers in mission schools do more to break down barriers of prejudice than any other missionary relationships, except perhaps that of the missionary physician and his patient.

* * * * *

The Indian now welcomes the white man's education. David Hare, a Sioux, said:

"We need Christian education to strengthen us to resist the enemies which come with the white man's civilization."

Recognizing this fact, our government is paying the board of Indian children in mission schools.

* * * * *

Sixty-five per cent of the converts of the Wesleyan missions in Ceylon are said to come from the primary schools.

* * * * *

A judge in India was hearing a case in which there had been intricate and heavy perjury. A new witness came, and on his saying that he had been educated at a mission school the judge, a native, said:

"Then we can expect the truth from you!"

* * * * *

A Korean Christian gave land for a church and schoolhouse which he had reserved for his family burial place.

"Put this old body anywhere you like!" he said. "I want to see a schoolhouse and the house of God go up."

* * * * *

A Southern editor says: "The Negro is here to stay, and we shall have to make the best of him. We believe the way to do this is to help him make the best of himself, and obtain an education suited to his individual needs. Education is one great solution of the Negro problem."

* * * * *

The greatest agent in solving the immigrant problem is the public school. While we insist on education and American citizenship for the foreigner, we should also insist on tolerance on the part of the native-born to the immigrant.

* * * * *

At one time the moderator of the great Synod of Ohio, in introducing to the Synod a teacher in a mission school, announced himself as a product of that school. Some of the strongest preachers and greatest teachers among many races have come out of mission schools.

* * * * *

Does not all this compel you, O Christian, to inquire diligently what blood-mortgage there is on your property in the interests of educational missions?

Pray for others! By making an errand to God for them, you will get something for yourself.

under the guidance of the Holy Spirit to interpret and apply it. The chief Pentecostal proclamation is the lordship of Jesus. Do you accept him as Lord and Christ?

Has the church favor "with all the people" today? If not, why not?

April 12. The Cripple at the Beautiful Gate.

Acts 3. Lesson portion, 1-11.

Last Sunday's lesson ended with a picture of the church as it settled down into everyday life after the first thrill of Pentecost passed. Today's familiar lesson was an anyday incident that finds place in Scripture because it started friction between the apostles and the Jewish religious rulers. Read to the end of 4. 31 to get the story.

The crippled beggar: before, 2, 3.

In this country we know nothing of the misery and beggary that haunt Europe and the East. Here was this unfortunate man, now over 40 years old (4. 22), doomed to lifelong beggary. Query: How is it that he failed to attract our Lord's attention and healing on some of his visits to the Temple?

He was clever enough to preëmpt a good location for begging. The Hebrew religion prompted pity and generosity toward the needy: much more Christ and Christianity.

Peter and John.

Note their actions, and learn how to be useful as God's agent to do good.

First they gave the man their earnest attention (4). One reason we do so little for others is that we do not see and feel their need.

Next they told him to give them his attention, which he did, expectantly (5).

Then Peter spoke the momentous words of healing and invigoration (6). All hope was in the name of Jesus, not in their own power or holiness (3. 16; 4. 7-12).

Then Peter gave him his right hand and lifted him up. Personal contact.

If this was the first actual miracle performed by the apostles, Christianity was at a crisis at this moment. Had this cripple faith in the name of Jesus (16)? What if there had been a slip-up at any point and the blessing had not come? But though Christ himself is no longer here, he still activates through his body the church.

The crippled beggar: after, 7, 8.

Visualize the man as Peter takes his hand and gently pulls him up! He tries his poor withered legs,—he stands on them, —he walks,—he leaps!

The people, 9, 10.

Nowadays the ministry of healing in the name of Jesus Christ is being agitated again in the church, and unquestionably God has given the gift to some in measure. See a notice in "Our Book Table" about Mr. James Hickson's book, "Heal the Sick." But note the effect of this cure upon the people.

To begin with, there was no doubt about the case. The cripple was well known publicly.

Then his cure was so complete and instantaneous, as shown by his actions, walking and leaping for the first time in his life.

So there was no suspicion of fraud, no question about the result, but awe and amazement at such a demonstration of God's power through men.

The miracle is a parable of the world's need, crippled and beggared by sin in mind and heart and spirit, and the gospel's power to meet every need. Like the parable of the Kind Samaritan it has been a wonderful stimulant to Christian philanthropy.

Something was started here which has grown into hospitals and medical missions, under the feeling that nowhere in the world should there be misery and need which Christianity should not try to help in the name of Christ. With all its alleged shortcomings, no institution down the centuries has treated the poor so kindly as the church. Where Christ is not known, the poor and diseased are left to rot.

What have we—you and I,—worth sharing with others?

April 19. Life in the Early Church.

Acts 4 and 5. Lesson portion, 4. 32-37; 5. 1-5.

Following the coming of the Holy Spirit at Pentecost we had a beautiful picture of church fellowship (2. 42-47). Today the account is renewed and expanded, the general condition of things being illustrated by two individual cases, one of genuine unselfishness, the other a fake case requiring prompt discipline.

The multitude of them that believed, 4. 32-37.

In discussing this as a social state of community of goods there are some things to bear in mind:

It was not a compulsory and universal social or political order imposed by law;

It was strictly within the company of believers;

These believers were filled with the Spirit, full of grace through the power of the resurrection of Lord Jesus;

This gracious character expressed itself naturally and voluntarily in unselfishness and love of the brethren: making common cause was the outgrowth of their temporary living conditions: character came first, conduct resulted.

Barnabas, 36, 37.

Having thus depicted the whole group,

any of the books of the Old Testament.

The national identity of the Jews has changed. They are back from exile, but they are a subject race. The Babylonian and Persian have disappeared, the Roman is in power.

The spirit that is at work in the Jewish soul is a different spirit from what used to prevail. The exiles learned in suffering that they were the suffering servant of Jehovah. The cruelties inflicted on them during the Maccabean period had made them still more conscious of the significance of being the suffering servant of Jehovah. If many of them had lost their hope and simply adapted themselves to their fate, there were others who waited for the consolation of Israel. This is the burden of the songs of aged pilgrims, and of Mary recorded in connection with the birth of Jesus.

Friday, 10th. Luke 4. 16-22.

This was the mastering idea on which Jesus fastened when he stood up to read and expound the Scriptures at the opening of his ministry, Luke 4. 16-22.

The mission of Jesus is to a people whose national consciousness centers round a spiritual idea, and he himself incarnates that idea. His interests, his aims are different, his standards of appraisal of human values are different. He does not share the ambitions of some of his countrymen who long for political independence. He takes Rome for granted. He practically treats the political situation as insignificant. Whether Cæsar, Herod, or a Jewish king occupies the throne, life to be valuable, happy and complete must be built upon other foundations. His mentality was a constant puzzle to those who believed in material standards.

Saturday, 11th. Luke 23. 1-12.

It is necessary, however, to acquaint ourselves with the main features of the political and religious situation.

The region known as Syria at one time covered the whole of Asia Minor, reaching from the Ægean Sea to the Indus, from the Black Sea to the Red Sea. During the régime of Alexander the Great the entire country was conquered, but it could not be held. Various leagues of power arose and broke the yoke. When the gospel story opens Syria means no more than from Palestine to Cilicia. Rome has possessed herself of the Macedonian empire, but her method of government was different. She recognized the native princes, yet made them tributary to herself.

Her policies were only partially successful. For the Jews there was the sense of a double yoke. They chafed under the Herods, and they were irritated under the rule of the Roman procurator. Muirhead says:

"The reference in the third Gospel to the enmity and reconciliation of Herod Antipas and Pilate, and, in general, the entire narrative of the trial of our Lord before the governor of Judea, offer a striking illustration of the relation of mutual dislike, veiled under punctilious respect, which the political situation in Palestine tended to foster between the representatives of native and imperial rule. Unpopular as the Herodian dynasty was with the mass of the Jewish people, it is certain that it acted as a buffer between them and the rapacity of unprincipled Roman governors; and the historical proof of this may be found in the fact that when, about the middle of the first century A. D., the Herodian dynasty disappeared, there broke forth those fires of fanatical discontent with the rule of the heathen foreigner which could be extinguished only through the extermination of the Jewish state."

Sunday, 12th. Luke 12. 1-14; 20. 19-26.

The life and teaching of Jesus belong exclusively to the religious sphere. All efforts to entangle him in political or social problems failed. The bearing of his teaching on such problems we shall discover as our study develops, but it is applicable only by inference and deduction.

In the religious sphere the presence of the Greek and Roman had exerted a definite influence. Greek had become an essential language to the inhabitants of Syria. Most of the people found themselves compelled to be bilingual. With the language came ideas, habits and customs. What we know as Phariseeism arose out of an endeavor on the part of a small group of Jews to resist the encroachment of Greek speech and thought, just as in Ireland and Wales groups have been organized to guard the

nated with man. Man has never invented a god of gentleness, but unto us our God has revealed himself, and lo, he is our father!—Mark Guy Pearse.

SATURDAY, 25th. *Blessed are the pure in heart: for they shall see God. Matthew 5. 8.*

Pure living gives vistas to God amid the clouds of everyday life.—John Timothy Stone.

SUNDAY, 26th. *Abide in me, and I in you. John 15. 4.*

We may not always be sensible of the revealed presence of Jesus: we may be occupied with many things of necessary duty, but as soon as the heart is disengaged it will become aware that he has been standing near all the while, and there will be a bright flash of recognition, and a repetition of the psalmist's cry, "Thou art near, O Lord!" Ah, life of bliss, lived under the thought of his presence!—F. B. Meyer.

MONDAY, 27th. *Beloved, now are we the sons of God! 1 John 3. 2.*

That is easy to read, but it is not so easy to feel. How is it with your heart this morning?—Charles H. Spurgeon.

TUESDAY, 28th. *They forsook all, and followed him. Luke 5. 11.*

What are we called upon to leave to follow Christ? Only those things which work against our own soul's welfare,—the sins of the world, the selfishness of our lower nature, our fears, our sloth.—Frederick L. Fagley.

WEDNESDAY, 29th. *The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come. 2 Peter 3. 9, 10.*

The practical lesson here is, Let us use the prolonged opportunity!—William Luff.

THURSDAY, 30th. *Then came Peter to him and said, Lord, how oft shall my brother sin against me, and I forgive him? Matthew 18. 21.*

How large is your spirit of forgiveness? Towards that provoking employe, that nagging neighbor, that thoughtless friend, that malicious enemy? Can you easily forgive once? Seven times? Seventy times seven? Is there any limit to the forgiveness of true Christlike love?

The Bible is designed to teach whatever on due examination it is found to teach.—Charles W. Shields.

WHAT JESUS THOUGHT ABOUT LIFE'S PROBLEMS.

Rev. John Gardner, D. D., Riverside, Cal.

Those who have been in the habit of following the daily Bible readings which it has been my privilege to conduct during the past eight years will observe the new form of study which commences in this issue. I find that if I am to discuss such themes as have now been entrusted to me, it is essential to present the matter as consecutive reading. The list of passages for daily reading and meditation gives Scripture portions which form a background for my comments.

I am hoping that the studies may be used by Bible class groups, and with this end in view I append a series of questions which may prove the basis of discussion.

APRIL, 1925.

I. THE BACKGROUND.

Wednesday, 1st. Luke 1. 1-4; Acts 1. 1, 2; John 20. 30, 31.

The statement is sometimes made that we cannot be sure we have the actual words of Jesus in the four Gospels. They were written after a lapse of years, they were recorded by men some of whom certainly did not know Jesus, they were written in another language than that employed by Jesus in his earthly ministry. No responsible person questions the fact, however, that the Gospels reflect the thought of Jesus, and that we have in them a fourfold portrait of our Lord. True, the first three Gospels contain much material that is common to each of them, but the picture of the Jesus of Matthew differs in many respects from that of Mark and Luke.

Believing that these Gospels contain a true reflection of the thought of Jesus we embark on our present study.

Thursday, 2nd. Matthew 5. 1, 2 with 7. 28, 29; 13. 53-58.

There is a weighty sentence at the conclusion of Bishop Headlam's recently published scholarly work on "The Life and Teaching of Jesus the Christ":

"The teaching of Jesus, as contained in the Gospels, is not a collection of different opinions held by various individuals during a period of from fifty to seventy years, but a homogeneous whole coming from one teacher of intense spiritual power."

This is an important judgment coming from a man who is regarded by Biblical authorities of all nations as one of the most enlightened and progressive of modern New Testament scholars, and should inspire us with confidence as we turn to the Gospels for light on the problems of life.

Friday, 3rd. Luke 2. 1, 2; 3. 1, 2.

In order to appreciate a man's words and works we need to know when and where he lived, the ideas of those who were his associates. An Occidental mind is different from an Oriental mind. A man living in the temperate zone is different in mentality from the man living in the torrid zone. One cradled in the desert is different in the whole complexion of his mind from a man reared in a city.

The world into which Jesus was born was not our world. Cæsar Augustus and Herod Antipas are not mere names in the Gospels. They represent certain gigantic forces organizing and directing the activities of their age. Caiaphas is the key to one whole range of experience for Jesus, and through him for the human race.

Saturday, 4th. Luke 3. 3-18.

Jesus and John the Baptist belong to the same stock. Many of their early religious impressions were identical. Did Jesus come under the same influences? Our pictures of the two men are so different.

Throughout his whole ministry John is in the desert or the Jordan valley. Men have to come to him, he never goes to them. He is always the censor answering the question, "What must we do?" He knows the limitation of his message, that one day a greater word will be spoken, a higher power revealed, a mightier influence exerted. He sees himself and his word eclipsed.

Sunday, 5th. Mark 1. 9-15.

Jesus is different. Notice these words from the Gospel according to Mark ("The Teaching of Jesus," Ernest DeWitt Burton):

"And in those days Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan. . . . . Now after John was thrown into prison Jesus came into Galilee preaching the gospel of God. . . . . And as he was passing along the Sea of Galilee he saw Simon and Andrew the brother of Simon casting a net into the Sea. . . . . And they went into Capernaum, and the report went out that he was at home. . . . . And he went out again along the Sea, and all the people came to him, and he taught them. . . . . And he went up into the mountain, and called to him those whom he desired. . . . . And they came to the other side of the Sea, into the country of the Gerasenes. . . . . And he compelled his disciples to go before him to the other side to Bethsaida. . . . . And they crossed the Sea to Gennesaret. . . . . And departing thence he went away into the territory of Tyre and Sidon. . . . . And again he went out from the territory of Tyre, and came through Sidon to the Sea of Galilee, through the territory of Decapolis. . . . . And they came into Bethsaida. . . . . And Jesus and his disciples went out into the village of Cæsarea Philippi. . . . . And departing thence he came into the territory of Judæa and beyond Jordan. . . . . And they came to Jericho; and as he went out of Jericho a blind beggar was sitting by the side of the road. . . . . And when they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives. . . . . And he came into Jerusalem, and went into the Temple; and when he had looked around at everything, it being now evening, he went out to Bethany with the twelve. . . . . And they came to Jerusalem, and entering the Temple area, he set about driving out those who were buying and selling in the Temple area, and the tables of the money-changers and the seats of the dove-sellers he overturned. And he would not allow any man to carry anything through the Temple area. And he said to them, Is it not written, My house shall be called a house of prayer for all

Wednesday, 29th. Psalm 72. 1-11.

If we turn from current opinion on the Messiah to the Old Testament conception, we may profitably read the foregoing passages.

We cannot fail to be impressed with the significance of these passages. How men came to entertain such a vision and hope is an interesting problem, but that such men had it is one of the most momentous facts in human history. Around their conception of a coming king there gathered an ideal for themselves and the world which made them the most potential factor in human history. The idea is not vague: it is a definite person who is to dwell among them. And his coming is to make of Israel an ideal people. This is the hope that burnt in the soul of the Hebrew race century after century.

A comparison of the Jewish expectancy as recorded in the Old Testament with what we have discovered to be the ideas and hopes of those among whom Jesus lived and with whom he came in contact, will emphasize the originality and lofty spirituality which characterized our Lord's interpretation of the Christly office. No wonder men did not understand him, however simple and pellucid his language. Preconceived ideas and prejudice blind the mind.

Thursday, 30th. Daniel 7. 1-14.

In entering on our study of the thought of Jesus we shall be impressed with its unity. He possessed what has been called a philosophy of life. "Philosophy, as distinguished from the pursuit of philosophy or the historical knowledge of past philosophies, is the systemization of all that is known or believed. Philosophy is to knowledge what, according to Plato, justice is to all the virtues,—the organized unity of the whole. In this sense, like every great teacher who deals with the relation of what is to what ought to be, Jesus must have exercised the philosophic mind, must have achieved a philosophy of life" ("The Lord of Thought," Dougall).

But Jesus was much more than a purveyor of ideas however unique, however lofty. We have not touched the heart of Christianity when we have discussed the "Jesus way of living" and the "Christ philosophy." Jesus was aware of himself, and of himself as essential to all other selves. To ignore or belittle this stupendous fact is to miss the dynamic of Christian faith. A great deal of the literature now being published on the teaching of Jesus seems to ignore this vital element in Christianity. We must be on our guard against falling into the same mistake.

Therese Lindsay's lines on "The Man Christ" may well conclude this study.

He built no temple, yet the farthest sea
Can yield no shore that's barren of his place
For bended knee.

He wrote no book, and yet his words and prayer
Are intimate on many myriad tongues,
Are counsel everywhere.

Without an effort to explain the wraith
Which we call life, he bade men have in God
Implicit faith.

The life he lived has never been assailed,
Nor any precept, as he lived it, yet
Has ever failed.

He built no kingdom, yet a king from youth;
He reigned, is reigning yet; they call his realm
The kingdom of the truth.

Questions for Bible Class Discussion.

1. Sketch the difference between the portrait of Jesus as contained in Mark and in John.
2. Contrast the preaching of John the Baptist with that of Jesus in the Sermon on the Plain recorded by Luke (6. 20-49).
3. What different impression do you gather from the movements of Jesus in Mark's Gospel from those in John's Gospel?
4. Describe the influence of Greek and Roman cultures on the world in which Jesus lived.
5. What was the relationship of Jesus to the government and society of his time?
6. If in every village and city in the land we were to see demented and deluded people at large, what effect would it have on the superstitions?
7. What do you think about the significance of the temptations of Jesus?
8. Contrast the Old Testament conception of the Messiah with Jesus' view.
9. Why did the people of his own day fail to understand Jesus?
10. Is the Jesus of the Gospels primarily a philosopher? Or does he feel that he himself is essential to the life of men?

of our salvation, he is able to sympathize with those who are in suffering. He knoweth our frame, he remembereth that we are but dust, and there is nothing in our life that he himself has not first gone through. —Joseph Parker.

EASTER SUNDAY, 12th. *He is not here, for he is risen, as he said. Matthew 28. 6.*

In every trembling bud and bloom
That cleaves the earth, a flowery sword,
I see thee come from out the tomb,
Thou risen Lord!

In every April wind that sings
Down lanes that make the heart rejoice,
Yea, in the word the wood-thrush brings,
I hear thy voice!

—Charles Hanson Towne.

MONDAY, 13th. *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Colossians 3. 1.*

As Christ by his resurrection ceased to stand in any relation to sin, so do his people begin a life which is not the continuation but the contradiction of the old sinful life: they can and must do so, because there proceeds to them from Christ as the risen One a new power of life.—Van Oosterzee.

TUESDAY, 14th. *We should believe on the name of his Son Jesus Christ, and love one another. 1 John 3. 23.*

How can men act as some professing Christians do, and yet believe in Jesus? They bite and snarl at one another. What we have to ask is, Is he one of God's children? If so, he is my brother, and I must love him or break the word which says, that he who loveth God loveth his brother also.

WEDNESDAY, 15th. *As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. 2 Corinthians 1. 5.*

No prayer is half so hearty as that which comes up from the depths of the soul through deep trials and afflictions. Come, troubled believer, fret not over your heavy troubles, for they are the heralds of weighty mercies!—Charles H. Spurgeon.

THURSDAY, 16th. *The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Galatians 5. 22, 23.*

What a lovely cluster we have here, nine different sorts, all of them sweet and pleasant! How many of them are to be seen in my life? Are any of them conspicuous by their absence?

FRIDAY, 17th. *The north wind driveth away rain: so doth an angry countenance a backbiting tongue. Proverbs 25. 23.*

Keep your eye on the talebearer, because if he will talk to you about others he will talk to others about you! A good way to meet a talebearer is not with a smile, but with a displeased countenance.—James Ostema.

SATURDAY, 18th. *For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren. Hebrews 2. 11.*

The Sanctifier, the sanctified, what a glorious picture! They love the same things, labor for one object, have—we reverently say it,—a like aversion for sin, save that the one is infinite, the other finite.—L. L. Pickett.

SUNDAY, 19th. *To him be glory both now and forever! 2 Peter 3. 18.*

O Jesus, thou shalt be praised forever! Long as immortal spirits live, long as the Father's throne endures, forever, forever unto thee shall be glory. Believer, are you anticipating the time when you shall join the saints above in ascribing all glory to Jesus? But are you glorifying him NOW? —Charles H. Spurgeon.

MONDAY, 20th. *His eye seeth every precious thing. Job 28. 10.*

God sees the possibilities. He can turn you to a glorious worth and use if you will but simply and honestly give yourself up to him.—Mark Guy Pearse.

TUESDAY, 21st. *And at midnight Paul and Silas prayed, and sang praises unto God. Acts 16. 25.*

While your salvation depends on Jesus and his finished work, and on that alone, your enjoyment of that salvation depends very much on yourself,—on your holy walk with God, living daily by faith on him who loved you and gave himself for you. Without this you may be a Christian, but you will never be a peaceful, praising, happy Christian.—F. Whitfield.

WEDNESDAY, 22nd. *Ye have not because ye ask not. James 4. 2.*

Yea! every one that asketh
Is sure of help and care:
The fault lies not in asking,
But in neglecting prayer:
Blame, blame alone attaches
To dumbness or despair.

—Winifred A. Iverson.

THURSDAY, 23rd. *Delight thyself also in the Lord, and he shall give thee the desires of thine heart. Psalm 37. 4.*

There are those who think religion means gloom, and salvation they consider a synonym for sorrow. They greatly err, not knowing the joy of the Lord, which is our strength.—L. L. Pickett.

FRIDAY, 24th. *Thy gentleness hath made me great! Psalm 18. 35.*

The gentleness of God: it is a wonderful word, a word that never could have origi-

native language, traditions, customs. How widespread the Greek culture became is seen in the fact that whilst Jesus probably spoke in Aramaic, the apostles carried on their missionary work in Greek, and all our New Testament documents were written in Greek. Modern scholars have labored long and hard to discover traces of an Aramaic original, but with the possible exceptions of a few chapters in the Acts of the Apostles and an occasional passage in Matthew the evidence for Greek as the original language of the New Testament is overwhelming.

Monday, 13th. Luke 4. 31-41.

Society in Palestine was organized on a basis closely corresponding to that of the Western world in which we live. Ecclesiasticism was highly organized and entrenched, it was jealous of its prerogatives, it constituted an aristocracy of its own. Landlords were of the absentee variety. There was a powerful middle class. The majority of the people were living under hard economic conditions. There was no organized effort to deal with mendicants, there were no hospitals or asylums to take care of the sick, the feeble-minded and the insane.

It was in the light of such conditions that Jesus propounded his teaching and related himself to life's problems. It is only yesterday that we emancipated ourselves from a belief in witchcraft, and haunted houses, and demoniacal possession. If all the feeble-minded and insane people of America were at large their strange and wild ways would generate notions like those which prevailed in Galilee when Jesus was busy with his mission. We must remember the situation in interpreting his work.

Tuesday, 14th. Matthew 4. 1-11.

The mission of Jesus was frankly Messianic. But what are we to understand by that term? It is manifest to students of the Gospels that Jesus had made a profound study of the Old Testament on the Messianic hope. His temptation was clearly a crisis in his life in which he grappled with alternative methods of discharging his mission. Read Matthew 4. 1-11.

One of the best books of our time on the life and teaching of Jesus is that by Bishop Headlam. The following passage is part of his discussion of the temptation of our Lord:

"What I would first point out to you is how entirely suitable and natural to the situation the temptation as depicted is. Jesus is conscious of his mission and his spiritual power. He knows, too, the right way of fulfilling that mission, and he has already an intuition of what it will lead to. It means toil and suffering, and perhaps death. There were other very plausible ways of doing what he wished. Why should he not fulfil all the highest natural hopes of his countrymen? Why should he not do something startling and wonderful to draw all men to himself? Why not secure material comfort for himself and all the world? We know how the people wanted to make him king, how the Pharisees demanded a sign, how people crowded round him that he might heal them, and were anxious to eat his bread, but did not care for his spiritual teaching. Clearly there was a higher and lower way, and much temptation to choose the lower way, and that temptation Jesus resists. But is the story of the temptation true, or is it an imaginative effort of a later theologian? If it is true it must come from Jesus himself. Just as he described the spiritual experience of his baptism in the natural figurative language which might convey his meaning, so he would describe his temptation. But did he do so? I can point out to you that it is contained in a very early source, and it shows a psychological insight which I could hardly expect from any other than himself. Further than that, it exactly harmonizes with the situation depicted in the Gospels. The Gospels tell us of One who was the Messiah of the Jews, but throughout his life disappointed their expectations because he would not be the Messiah that they wanted. He had great spiritual powers, and is represented as being able to work miracles, but there is a curious self-restraint in the way in which he uses these powers. He will not work a sign, he will not use them for his own advantage, he will make no appeal to force and power. On the contrary, his one aim is to arouse and create the spiritual life of those among whom he works. He will do none of the things they wish, but bids them fulfil God's will. Now the temp-

tation tells us that Jesus deliberately rejected all these imperfect ideals, that he knew they were entirely inconsistent with the fulfilment of his purpose, and he had the strength to resist what must have seemed an overpowering temptation. Our narrative is throughout self-consistent. It is psychologically true. It depicts just what must have been the temptation of the Jesus of the Gospel."

Wednesday, 15th. Matthew 16. 13-20.

But now, what was the Messianic hope? Did Jesus simply realize that which had burned in the souls of his forebears, and that which was an object of high desire among the finest people of his own day? Or did he create something entirely new? He certainly used current phrases and expected to be understood. He entered upon his task as the Christ, and yet he did not openly avow himself until he had proceeded a considerable way with his ministry. Read the story of Peter's confession in Matthew 16. 13-20.

Such a passage as this indicates plainly that the Jews had preconceived ideas of the Messiah, and but few of them associated Jesus with their expectations.

Thursday, 16th. John 6. 1-15.

Friday, 17th. John 8. 48-59.

Saturday, 18th. John 10. 22-42.

Sunday, 19th. John 11. 45-54.

Monday, 20th. Matthew 21. 1-11.

Tuesday, 21st. Matthew 26. 57-68.

It is also obvious that Jesus had other ideas of the Messiahship, but that he was not yet prepared to make the necessary declaration of his conception. To have said as he did to the woman of Samaria, "I am he," would have led the people to imagine that he was about to carry out their notions, while to have stated the difference between his view and that which was current would have precipitated a crisis. Later on the hour arrived when the issue must be raised, and then he did not flinch. The situation is stated in the foregoing passages.

A study of all the passages relating to the Messiahship shows the contrast in view. Muirhead has analyzed the evidence for the current conceptions of the Messiah. He says:

"The evidence we have sought to extract, specially from the Gospels, regarding the Messianic conception prevalent in the time of our Lord, may, as regards its positive side, be summarily stated as follows:

"(1) The expectation of a Messiah was widely prevalent throughout Palestine and the entire Jewish world. (2) The modes of conceiving his person and work were vague and various. (3) There is in particular some trace of difference in mode of conception as between the people and the learned class. (4) This difference is seen specially in the tendency of the learned to take an apocalyptic view of the appearing of the Messiah, although that tendency was not so clearly defined as to lead them to part altogether with the older ideas that he should be the Son of David, and should restore political supremacy to Israel. (5) As there is an oscillation between an earthly and a heavenly conception of the Messianic kingdom, so there is, in the attitude of the Pharisees to the royal pretensions of Jesus, at least the suggestion of an oscillation between a view of the last things in which the person and work of the Messiah are of main importance, and a view in which they are comparatively unimportant, or of vague importance.

"On the negative side it may be remarked specially: (1) While the origin of the Messiah was generally regarded as mysterious, and he himself conceived as endowed with extraordinary powers, there is no proof that his origin was conceived as strictly supernatural, or anything approaching to the Christian doctrine that Jesus was of one substance with the Father. (2) There is no proof, rather distinctly the contrary, that there prevailed with any section of the people, or even with the disciples of Jesus, the idea that the Messiah should suffer for the sins of his people."

Wednesday, 22nd. 2 Samuel 7. 4-17.

Thursday, 23rd. Amos 9. 11-15.

Friday, 24th. Jeremiah 23. 1-8.

Saturday, 25th. Psalm 89. 20-37.

Sunday, 26th. Micah 4. 1-8; 5. 1-4.

Monday, 27th. Isaiah 11. 1-10.

Tuesday, 28th. Psalm 2.

nations? But you have made it a den of robbers. . . . . And when he was in Bethany, in the house of Simon the leper, as he sat at table there came a woman. . . . . And having sung a hymn, they went out to the Mount of Olives. . . . . And they came to a place called Gethsemane. . . . . And they brought him to a place called Golgotha."

Here is a picture of a man of movement. He spends his time between town and country. He has little to do with Jerusalem, and if it were not for John we should imagine that Jesus did his work in the North and that most of his controversies were with those who presided over the local synagogues. But anyhow he loves people, seeks them, helps them, stands as their champion.

Monday, 6th. John 1. 1-14.

Look at the Johannine picture of Jesus. (I am again indebted to Burton for the arrangement of the passages.)

"These things occurred in Bethabarah beyond Jordan where John was baptizing. . . . . And there was a marriage in Cana of Galilee; and the mother of Jesus was there, and Jesus also was invited, and his disciples, to the marriage. . . . . And the Passover of the Jews was at hand, and Jesus went up to Jerusalem. And he found in the Temple area the sellers of oxen and sheep and doves, and the money-changers sitting at their tables. . . . . After these things Jesus and his disciples came into the Judæan country. . . . . When therefore the Lord knew that the Pharisees had heard that Jesus was working and baptizing more disciples than John, he left Judæa and departed again into Galilee. And he had to pass through Samaria. So he came to a city of Samaria called Sychar. . . . . He came, therefore, again to Cana of Galilee. . . . . After these things there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem at the sheep (gate), a pool, called in Hebrew Bethegatha, with five porches. . . . . After these things Jesus went away to the other side of the Sea of Galilee. . . . . These things he said in the synagogue, as he taught in Capernaum. . . . . After these things Jesus walked in Galilee: for he would not walk in Judæa, because the Jews sought to kill him. Now the feast of the Jews, the Feast of Tabernacles, was at hand. . . . . Then occurred the Feast of the Dedication at Jerusalem: it was winter. And Jesus was walking in the Temple in Solomon's Porch. . . . . And he went away again beyond Jordan into the place where John began baptizing. . . . . And a certain man was sick, Lazarus of Bethany. Now Bethany was near Jerusalem, about two miles distant. . . . . Jesus, therefore, no longer went about openly among the Jews, but went away (from Jerusalem) into the country, near the wilderness, to a city called Ephraim. . . . . Jesus, therefore, six days before the Passover came to Bethany. . . . . On the next day the multitude, a great one, that had come to the Feast, when they heard that Jesus was coming to Jerusalem, went out to meet him. . . . . Jesus answered him, I have spoken openly to the world, I have always taught in synagogues and in the Temple, where all the Jews come together, and I have said nothing in secret."

The Jesus of the fourth Gospel spends much of his time in Jerusalem. He travels from one end of the land to the other. He is seen in Cana of Galilee, and in Samaria, but most of his problems are city problems, and he is involved in questionings and controversies because his soul moves in free realms and he refuses to be bound by theories, prejudices, customs, however venerable.

It may be that John is writing with a purpose, that when he says, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should . . . . have everlasting life," he is uttering his own sublime statement of the gospel, but if so, it is the mightier testimony to the spirit of Jesus that his impact on such a soul as John's should have produced so wide-sweeping a declaration of the universality of God's love. The God of whom Jesus spake was not One who had his favorites: he was the God of the universe.

Tuesday, 7th. Luke 1. 46-55.

Wednesday, 8th. Luke 1. 67-79.

Thursday, 9th. Luke 2. 25-38.

In opening our Gospels we find a very different situation from that revealed in